THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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The Country Pastor

PRAYS FOR ALL WHO CALL THEMSELVES CHRISTIANS.

O CRUEL charity, soul-killing love,
Or blindness, false of heart, with speeches fair
And plausive gloss, to fan the popular air
Of schism and heresy! yet gentle prove,
Nor scorn the wanderer; while her pitying dove
Heaven sends to watch around thee with sweet care,
Her soft parental tendings doth not spare;
And moon to light thee, if thou fail'st to prove
All Christ-like ways of gentleness and peace,
Holding truth's hand, and giving no release
To lying spirits; if love leave undone,
What love might offer, thou art no true son
Of our dear ancient mother, who doth pray,
Though mourning, for her children gone astray.

THE CHURCHMAN.

From the British Magazine.

THOUGHTS ON PHARISAISM AS A LAY SYSTEM.

THE Greek occupation of the land of Israel deluged the land with idolaters, and the business of daily life brought the Jews into contact with them. They soon learned their ways, formed intimacies and friendships, and contracted a taste for heathen amusements. The pious naturally looked on with alarm, and dreading the total overthrow of their religion, took means to separate themselves and their brethren from all heathen contamination; and here we have the origin of the word "Pharisee," which signifies "separate," or "separated." New laws were invented for the purpose of preventing the possibility of transgression, and these pious persons formed what they called a hedge round the law. Pharisaism was at first the off-spring of a pious feeling and a sincere desire to preserve the purity of religion. In these new regulations the scribes and judges, *i. e.* the learned men, whose business it was to be conversant about the law, would naturally take the lead; and the priests, whether from inability or a mistaken pious feeling, appear to have co-operated, for we find no trace of a stand made by the priests in defence of their own rights or divine commission. It was, no doubt, a matter of great difficulty. The land was beset by the Heathen, the resources of the clergy were gone, and the people must have been at a loss for religious instruction. The question was, then, whether they should stop and dispute about the rights which God had given them, or heartily join with those who, though holding no divine commission, had a great knowledge of the law, and were full of zeal for the preservation and promotion of true religion. Reason, prudence, and misguided religious feeling would all urge them to co-operate with these zealous laymen. But faith would have told them that the success of all religious instruction and provision depends neither upon zeal nor knowledge, but upon God's blessing, and that his blessing is not bestowed upon man's inventions, but his own appointments. The final results of Pharisaism, in the rejection of the Son of God, and all the subsequent calamities, show that the Levitic clergy were highly culpable in yielding their office and authority into lay hands.

It is safely to be inferred, from the absence of all resistance on the part of the priests, that the Pharisees were at first content to share their office, so far as the circumstances of the times made it apparently necessary. It does seem that the simple object at first was to preserve and promote true religion. Some of the means selected were to forbid all friendly intercourse with the Heathen, from which arose all those numerous laws which are still extant; then to make provision for the building of synagogues, and the reading of the law. But their great idol was education and the acquisition of religious knowledge. They laid it down as a maxim, that every man, even the beggar who lives on alms, was bound to devote a certain portion of the day and night to the study of the law; and, therefore, ordained the establishment of schools under the severest penalties. "Schoolmasters are to be placed in every province, district, and city; and every city in which there are not children going to school is to be anathematized, (devoted to destruction,) for the world exists only by the breath of the mouth of school-children." To devote a city to utter destruction because it has not got a school shows no ordinary zeal for the promotion of education, but perhaps still more so the law that "if a schoolmaster's neighbor comes and opens a school by the side of him to get other children, or even to draw away the pupils of the first, he is not to be prevented, for it is said, 'The Lord is well pleased for his righteousness' sake; he will magnify the law and make it honorable.'" (Isaiah xlii. 21) It does not appear that the first Pharisees promoted education in order to further their own party; but that it had that effect there can be no doubt. Their principles were taught in the schools, and especially their grand mistake, that religious knowledge was religion itself. A new order of men was interposed between the clergy and the people, and the children learned practically the principle, that to be a teacher of religion, not a divine commission, but competent knowledge, is all that is necessary, at the same time that they imbibed the sectarian mode of thinking that all true religious knowledge, and all genuine piety, was confined to the Pharisaic party. The old forensic traditions and the new ordinances of the Pharisees came to be looked upon as a divine exposition of the written law; and it followed, of course, that the possessors of that exposition were regarded as the only depositories of true religion. If a priest possessed and professed that divine system, he was regarded as a suitable religious teacher, not on account of the office which God had given him, but on account of the knowledge which he had acquired. But if ignorant, or opposed to the system, he was then regarded as a dark and ignorant person. As to his divine appointment, no man regarded it; for religious knowledge of a particular kind, and not the divine ordinance, had become the standard. It is natural for man to fall into this error. In the communication of worldly knowledge, competency is regarded as the chief qualification, and the eye of reason cannot perceive why a divine commission and a divine blessing may make the teaching of a comparatively inferior man more effectual than that of a man superior in knowledge, who has, uncalled, taken the office upon himself. The establishment of this erroneous principle completed the overthrow of clerical authority. The Pharisees pushed it to the uttermost; and when they had acquired sufficient power, after mastering the clergy, they applied it to the Head of the Church himself, teaching, "That an illegitimate child, who is a disciple of a wise man,—i. e. a Pharisee,—takes precedence of a high-priest who is ignorant." When this maxim obtained currency, the power of the clergy was annihilated: their only hope of influence thenceforward was a union with the Pharisaic party. They were the judges of the qualifications of all religious teachers, not excepting the high-priest himself; and they naturally considered the most base born of the people, if a partisan of their own, to be the fittest of the two. They even went so far as to exclude the high-priest from a seat in the Sanhedrim, unless he was qualified by his wisdom—that is, by his adherence to the tenets of the party.

The attainment of political power ensured the triumph of Pharisaism. At first they were merely a religious party, but when they felt their own strength with the people, it was natural for them to wish to rule the State as well as the Church. Being the expounders of the law, they defined the qualifications necessary for sitting in the sanhedrim, and were thus gradually admitted; but when they had the majority there, they had all the power in their own hands. They had the appointment of all the judges and councils through the land, and moreover, the power of trying and condemning all who resisted their authority; so that, even before the extinction of the Jewish monarchy, their power was supreme, as appears from the well-known story of Alexander Jannæus's advice to his queen.

The triumph of Pharisaism was, however, no blessing to the nation. The successors of those who usurped the rights of the clergy with the best possible intentions, ended by renouncing all true religion, and crucifying the Son of God. The destruction of the nation followed, and then the last vestiges of clerical influence and honor were lost. The priests and Levites have ever since been excluded from all their rights. The Jews, since the dispersion, have had no clergy. Any one who has got what they consider competent knowledge may be elected by the people to be their rabbi; and there is no ordination now even to give the semblance of a divine appointment. Pharisaism, or rabbinism, is, therefore, the completest specimen of unauthorized lay-teaching to be found in the world. The Jewish nation has made the experiment of trying lay teachers on an extensive scale; but the experiment has not answered. Those laymen were first assistants to the clergy; they then became their masters. They supplied the people abundantly with religious teachers, but their teaching led to the rejection of the Saviour. The system still continues, and the Jewish people is still sunk in the most absurd superstition. How can we account for the miserable failure of such good intentions as those which animated the pious founders of the sect? The answer is very simple,—they ran without being sent, and therefore had not God's blessing. Their doctrine might have been pure at first; but their practice turned away the people from faith to sight,—from patient waiting upon God to supply them with religious teachers, to dependence upon self-devised plans for the promotion of true religion. It was, in truth, a rebellion against both the ordinance and the providence of God. The results of this experiment should teach clergymen to beware how they yield their office into the hands of the best intentioned, and most zealous and devoted laymen, and should also deter laymen, however well acquainted with religion, from setting up as teachers. No plea of necessity can justify the measure. They thereby sow the seeds of Pharisaism, and a Pharisaic harvest can be the only result. The only satisfactory reply that can be given, is a total denial of any divine commission to the ministers of the Gospel. Of course, if Christ has commissioned none, then all that have the ability may teach all whom they can attract to listen to their instructions; and thus we arrive at the conclusion, that the Lord Jesus Christ adopted the system of the Pharisees, whom it was the business of his life to oppose. And then we must go farther, and infer that he adopted the Pharisaic system, because it was better than the Mosaic system of a divinely commissioned clergy; for no one can be so absurd as to imagine that he would adopt a worse or inferior method for the propagation of the Gospel. And thus we arrive at the conclusion, that Christ learned the true principles of ecclesiastical polity from those whom he denounced as hypocrites, and who were the main authors of his rejection and crucifixion. There is no way of escape; either there is a divinely commissioned clergy now, or the Pharisaic system is the true Gospel mode of propagating religion. Let all, then, who love religion examine the subject seriously, and choose upon conviction. But when they have chosen, let them act consistently and honestly. If they believe the Pharisaic system of lay teaching to be that adopted and ordained by Christ, let them honestly and openly leave and oppose the Church of England as antichristian; for this Church teaches unequivocally, that it is not lawful for any man to take upon himself the office of public preaching before he be lawfully called and sent. Let them not remain in the painful and dishonorable position of secret enemies, who wish the overthrow of the altars at which they serve, and employ the influence and substance which the Church confers, in order to effect her destruction. If, on the other hand, they believe and remain true to the principles which they subscribed on their admission to the Church of England, let them faithfully assert and conscientiously carry them out into practice. Let them refuse all co-operation with, and countenance of any system which endeavors to propagate religion by those who are neither lawfully called nor sent. Let them remember, that to spread divine truth successfully and efficiently, the first condition is the divine blessing; and that this blessing can only be expected in the use of those means which He himself has appointed.

From the British Magazine.

CHARACTER OF ROBERT NELSON.

Extract from a "Sermon, preached in the Chapel of Ormond-street, on Sunday, the 6th of February, 1714, *upon occasion of the much-lamented death of that pious and worthy gentleman,* ROBERT NELSON ESQ. (*Published at the request of the trustees of the said chapel.*) By J. MARSHALL, LL. D., and morning preacher of the same."

[The scarceness of this sermon, the beauty of the character, and the late discussions about Nelson's Works, will make this extract acceptable.]

"I MUST, therefore, pass to the last and hardest part of my present undertaking, the character which my text* hath given of some certain person, who is styled in it righteous, or merciful.

"I have already told you that I apprehend myself sufficiently warranted, by the phraseology of holy writ, to understand this character in a sense of latitude, and therefore to comprise in it the whole duty of man.

"We need not seek with any critical curiosity for the person here peculiarly designed by the prophet,—whether it were Hezekias, or Josias, or any other religious king, or prophet, then lately deceased,—since the occasion of my present discourse points to our memories one so like the person there described, that there will be no need of looking out for any nearer resemblance.

"The whole duty of man consists, we know, of three principal branches—respecting God, his neighbor, and himself—and whoever sincerely labors to adorn them is righteous, in a Gospel sense, though he be not perfectly 'cleansed according to the purification of the sanctuary.'

"Let us see, then, whether the prophetic age was the only one which could furnish such a character.

"Here our departed friend, being dead, yet speaks what, living, his modesty would not suffer him to think.

"I can have no end to serve by flattering his memory; nor do I fear the imputation of it, in a case where all the difficulty will be to say enough. For—

"1. In the duties of godliness, how assiduous he was and fervent,—how uniform and constant,—how serious and unaffected, you are all my witnesses, and will join with me in this testimony of him, that we know not where either our religion or our place of worship hath a brighter ornament left to either.

"His constant attendance at the eucharistical sacrifice, his exemplary and reverend behavior there, was so very edifying and conspicuous, as helped to warm many cold and lukewarm hearts, and to inflame them with a like spirit of true and fervent piety.

"Such regular and orderly devotion, such a pure and holy flame,—a heart so zealously affected, with a head to govern it so cool and temperate,—how beautiful, how engaging was the goodly pattern.

"Was it, did I say? I hope, I believe, I may say it is so still, in manifold other instances; some of them doubtless formed upon the model of his example, which I trust will spread yet more and further, and go on to make, where it does not find, many ready followers.

"Religion seemed, indeed, and doubtless was, the care of his life; it grew, it flourished observably under the happy influence of his pious endeavors, and his engaging practice.

"His learning, large as it was, and various, was set apart for the service of the altar, and sanctified to religious uses; and many a pious soul breathes daily to God its holy aspirations of prayer and praise, in the language of his heart and tongue. For such holy purposes his tongue was 'the pen of a ready writer' to what his heart indited. His works in this kind will live, I dare foretel, as long as our language, and even then deserve to have a new language given them.

"His zeal and his knowledge served each other so mutually, with such reciprocal kindness, that the one was neither barren nor unfruitful, nor the other giddy nor excessive. His light and his heat were so justly proportioned, corresponded so well and so aptly together, and his will was so duly subordinate to his understanding, that his religion sat upon him with all the graces of outward decency, as well as with all the intrinsic beauties of holiness.

"He was zealous for his God, and for the honor of his service, and therefore only preferred above others the Church of England, because here he thought that honor best consulted. He understood, by due inquiry, that she was the most conformable, both in doctrine and government, to the model once and first 'delivered to the saints.' For neither his faith nor his practice proceeded upon trust, but upon a reasonable choice. He had, as much as any, proved, examined, and considered all things; was able to satisfy himself, and to give a reason to others of the hope which was in him; and where once he fixed, he fixed upon so good a foundation, that he was not easily removed from it by any wind of doctrine; but, having rightly apprehended, he ever held fast that which was good.

"Nor was he, in the second place, at all deficient in the social virtues. Not deficient, did I say?—nay, he abounded in love and in good works.

"Either nature or grace had blessed him with such a flowing courtesy of mind and manners, that few provocations could break in upon or disconcert it. Zealous as he was (and surely no man was more, or more truly so) for the honor of his God, he was never thence transported to any undue excursions against man.

"No man conversed more generally than he with all persuasions, and no man more inoffensively, nor therefore with more likelihood of recommending to all men the doctrine of his God and Saviour. Whenever the assaults of heresy obliged him to appear in defence of the faith, and to 'contend for the truth as it is in Jesus,' as personal respects were beside the question, he candidly threw them out of it.

"A rare example this to our angry writers upon disputed subjects, who think it not enough to confute an adversary without confounding him; and have not learned from his Christian practice the happy secret of distinguishing between the person and the error.

"Nor may his gratitude pass here unmentioned, nor his pious regard to the memory of that excellent prelate† who formed his tender mind, and sowed in it those seeds of knowledge and virtue which spread afterward such numerous and goodly branches. This, he was sensible, was a benefit never enough to be acknowledged nor requited. The Bishop's own works have spoke his praise; but the grateful pupil was desirous of adding his own eulogies, which he hath done effectually, by leaving it inscribed upon a lasting monument,‡ that such a master had such a scholar.

"But, above all, his works of mercy, his labors of love, these were his darling, his best beloved employments. The poor, the fatherless, and the widow, will never enough lament his irreparable loss. The societies§ which have been lately formed for various purposes of piety and charity will miss in him a faithful counsellor, a prudent director, an able manager, and every way accomplished for the glorious and godlike work of doing good.

"Many expences in life, which feed the vices and vanities of others, he prudently cut off as superfluous, that he might have the more to give to such as needed.

"His frugality was no cover to avaricious purposes, but all his economy was designed to make room for charity, which he did not so much reserve for bequests at his death,‖ as, like a wise and a good steward, he was a liberal dispenser of it in his life. Pompous he would be in neither, that in both he might be the more useful.

"In the last place, for the personal virtues, they were no less cultivated, no less recommended by the advantage of his practice, than were the offices of piety and the social duties.

"No man ever advanced the character of a private gentleman to a more elevated pitch than he; in him the gentleman and the Christian were so happily united,—he did so adorn religion, and was so adorned by it, that the rising generation may hence with great advantage observe how perfectly consistent these characters are, and how much they may both be depreciated by a neglect of their common duties. To separate the one from the other is indeed to despoil them both, or, at least, very much to disparage and discommend them. Meekness will appear no such mean, low-spirited principle, when it shines in a form like his, and instead of raising your contempt, engages your esteem and reverence.

"He had studied both books and men, knew the fallacies of the one, and the follies of the other; yet was ever more ready to discern a merit or a virtue, than a weakness or a vice, in either.

"Hence that unpassionate, equal, and candid frame of mind which shone in him with peculiar graces, took its rise and its establishment.

"Self love had on him no other influence than what is its only proper one, the direction of all his aims and purposes to the supreme good of man, which is the glory of God, and the salvation of his own soul.

"Hence he derived that admirable calm and patience, that firm affiance in the mercies of God, through Christ Jesus, that full assurance of hope in his promises, which supported him under the weakness and pressures of a lingering obstinate distemper, and sweetened to him, at last, the very bitterness of death itself.

"Thus he ended as he had all along spent his days—was the same person still, maintaining the same character, and carrying it with him to the place of refreshment.

"He died as he had lived, like a lamb, without commotion or struggle; submissive to the will of God, and entirely resigned to his holy providence. And having borne the character of a righteous and merciful man in his life, he hath, I doubt not, the blessing also assigned by the prophet to such, in the verse following my text, that he is entered into peace, that he rests in his bed, and walks in his own uprightness; and them who thus sleep in Jesus will God bring again with him.

"And now, to conclude, I fain would hope I need not further labor the recommendation of his excellent example: I speak, I know, to an audience of gentlemen as well as Christians; and here you have seen both united with singular advantage. He knew how to preserve the characters from interfering, and wore them both with a distinguished lustre.

"I beseech you, therefore, brethren, by the mercies of God, and in the bowels of Christ, that you would consider, in the first place, the honor of your vocation, and the dignity of Him who hath called you to it.

"The distinctions of this life are of far less consequence than those which await you in another. The decencies of figure and station need not to be dropped in favor of religion, which only requires a just regulation, and due improvement of outward advantages, but, for the rest, permits the use, and even sweetens the enjoyment of them.

"Only let not the glitter or pride of life so dazzle your eyes as to prevent you from seeing the things which belong unto your peace.

"Let not the pleasures of the world have too much indulgence, for no better reason than because they are so much within your reach and power.

"Let not the leisure wherewith a favorable Providence hath blessed you be abused, either to the purposes of a slothful indolence, or a vicious practice; but rather, with a becoming diligence, be applied, as you have seen it in this fair example, to the improvement of others, and to make your own calling and election sure. The good you may do to the world and to yourselves will find you ample employment for all your spare moments, and the time so spent will never sting you with any after reflections.

"And now that we are going to offer up to God the great and solemn sacrifice of thanksgiving, we may not improperly mix with it our peculiar praises to his holy name, for all the glories of his grace, which so eminently shone forth in this his faithful servant.

"Exemplary virtues had this encouragement in the primitive Church, that the names of such as were eminent for the practice of them were remembered with honor in her most solemn office.

"In our most solemn offices, the devotions of many are doubtless here and elsewhere assisted by the pious labors of our departed friend.¶ So that, when we are praising God for all his servants departed this life in his faith and fear, this eminent servant of God may well deserve from us a more special commemoration.

"At the same time let us beseech the Father of mercies that he would give us his grace so to follow both this and every other good example, that we may all at length have a happy meeting in that other and better world, where, with angels and archangels, with this our deceased friend and brother, with the general assembly of God's elect, and all the spirits of just men made perfect, we may 'laud and magnify his glorious name, evermore praising him and saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.'

"To whom be glory and dominion both now and for evermore. Amen."

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* Prov. x. 7.

† Bishop Bull.

‡ Mr. Nelson's Life of Bishop Bull.

§ More particularly for promoting Christian knowledge at home, and for propagating the Gospel in foreign parts, and for educating our youth in the principles and practice of true religion and piety, according to the doctrine and discipline of the Church of England, of all which he was a useful and zealous member. To the charity school erected in this neighborhood he bequeathed at his death a generous benefaction of fifty pounds, as he had all along in his life assisted it by liberal contributions, and by all good offices.

‖ Yet the residuary part of his whole estate he hath left to pious and charitable uses.

¶ Especially by that excellent book of his, intituled, "The Great Duty of Frequenting the Christian Sacrifice," which is rarely equalled, and nowhere, that I know of, exceeded, in its peculiar usefulness and propriety for that sacred service.

A CHRISTIAN'S DEATH.

WHAT is death to a true believer in Jesus? It is simply a ceasing to breathe. If we personify it, we may welcome it as a messenger sent to tell us, that the days of our mourning are ended, and to open to us the gate into everlasting life.—*Rev. J. Newton, A. D.* 1799.

BISHOP ONDERDONK'S ADDRESS TO THE CONVENTION.

Continued from page 1162.

FROM the 22d of June, until the 1st of July, inclusive, I was occupied in various meetings of the Board of Missions, the Trustees of the General Theological Seminary, and the Directors of the General Sunday School Union.

It must be highly gratifying to the friends of the Church to know that thus far our general missionary operations, in every department, have more than realized the most sanguine expectations even of those who looked forward with the greatest confidence to the favorable results of the deeply interesting measures with regard to them which were so prominent a characteristic feature of the last General Convention. All is working so well, that I believe it to be generally conceded that the duty of the Church consists in helping on the present system as it stands, increasing its means, strengthening its influence, and enlarging its operations. Many of its leading features, and especially, in important instances, the broad foundations which it laid, and the liberal appropriations which have characterized it, were thought by some judicious and excellent friends of the Church, to be a rather bold and hazardous experiment; but I am happy to be able to cherish the confidence that results will be exhibited to the next General Convention more than enough to satisfy the Church that all the expenses of the system have been well incurred, and have returned an abundant increase.

I have been much gratified at the very creditable reception which has been given in this Diocese to the agents of the Board of Missions, and of our General Sunday School Union, and the liberal responses that have been made to their appeals in behalf of their respective departments of the great operations of the Church. This sentiment is expressed without reserve, notwithstanding one unfortunate fact, which might interpose a serious qualification of the pleasure thus expressed, were it not for the confidence I feel that that fact requires but to be known to the Diocese in order to its being promptly met, and effectually removed.

It has long been an argument, conclusive to many minds, in favor of foreign and other extensive missionary and connected operations of the Church, that those having a bearing more immediately at home, so far from being thus impeded, are thereby aided and facilitated. I am sorry to say that this has not been the case with us. Our diocesan operations have had by no means a fair share of the increase of zeal, devotion, and liberality, which have, within the last year, characterized those of a more extensive range. Perhaps this was natural. A glow of holy feeling was excited by the last General Convention in behalf of those more extended operations, which might reasonably be expected to have almost monopolized, in its fresh ardor, in favor of its particular channels, the sensibilities and exertions of the Church. There is, however, doubtless, in that Church, a store of sound discrimination, and of that knowledge which should always direct and control the Christian's zeal, which will bring the streams of Christian action into their proper channels, and give to each its due degree of force and influence. Our diocesan operations, in every department—Missionary labors, Bible, Prayer book, and Tract distribution—and education for the ministry—all greatly need to be strengthened and enlarged. It will be but equivocal gain to the cause of Christ to push our operations in its behalf beyond our borders, while within them infidelity, heresy, and schism, confusion, disorder, and fanaticism, vice, immorality, and worldliness, are left to do their unholy and destructive work. And, brethren, it is no small accession to our means of meeting these enemies which will answer the present emergency. If, as we may and should, we would secure the interests of society and the commonwealth—advance the prosperity of Christ's holy Church, and promote the honor of its divine Head;—at least ten thousand dollars per annum should be divided among the several institutions of our Diocese, for promoting the good works above mentioned, in addition to what has been customarily done.* And what is that among so

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* This may be thought by some an unnecessarily large addition to the ordinary contributions of our members for religious purposes. A little consideration, however, will make it appear otherwise.

Our *missionary operations* are not sustained, even on their present limited scale; and they ought to be greatly enlarged. The little stipend of $125, which is all that is now given to each missionary, should certainly be increased, as well as the number of missionaries. It may literally be said that there is a *great call* for the services of our Church in all parts of the State. There are large districts in which there are no places of worship of any description; and even the religious meetings, so called, which are held in school-houses, are often at a great distance from large numbers of families, and too often, alas! of a description hardly calculated to produce either spiritual or moral benefit. The wildness and disorder which prevail in many sects around us, and the heresy and infidelity to which their procedures are giving rise, are alarming many of their more judicious and seriously-minded members, and giving them bitter experience of the necessity of some other religious system of principles and practice; and thus, in almost all instances in which the Church is brought to their notice, they find there to their great spiritual comfort and edification, and to the substantial interests of religion and morality in the community.

There are in the State three counties in which we have no church; seven in which we have but one each; fifteen, but two; and five, but three. Consequently there are thirty counties, in neither of which are there more than three churches of our communion; and I have little hesitation in believing that a proper system of missionary operations would give us a church in almost, if not quite, every town in the State. Let me not be supposed to favor any system of proselytism, or unchristian attacks or encroachments on other denominations; or any trimming down of the principles, prescriptions, or usages of the Church, to meet the prejudices, or gratify the humors, of others. Far from it. These would be unworthy of the sanctity and dignity of the Church. The desire to enlarge her borders ought not to be a sectarian feeling. It should not be excited by a wish merely to increase her numbers, but to benefit others. We would receive them for their good, not seek them for our aggrandizement. And long, uniform, and daily strengthening experience teaches, that if we would truly promote that good, we must receive them into the Church as it is, not adapt the Church to feelings, views, and opinions formed without its borders. The distinctive principles of the Church should be laid open in all their fulness, and with an unreserved recognition of all their legitimate consequences. The various particulars of her good order, whether enforced by the authority of law, or sanctioned by venerable usage, should be maintained in their integrity; for never were the wholesome principles and the remany? Less than an average of fifty dollars per annum for each congregation—less than an average of one dollar per annum for each communicant. And when I contemplate the immense share of the wealth of this State which is possessed by Episcopalians; and when I consider further the immense accessions which are daily making to that wealth, I am unwilling to let go the confidence that their Church and their Church's divine Head will not be driven from their minds and hearts by the successful exercise of that "power to get wealth," which is not their own, but is the gift of God.† I am unwilling to suppose for a moment that the friends of those extensive missionary operations in which our Church is now so happily united, will allow them to rest under the unfortunate objection that they curtail the needed care of our own more immediate household of faith.

It gave me the highest gratification to be able to announce, at the meeting of the Board of Missions, the very liberal donation, by a highly respectable member of our Church in this city, who wished his name withholden, of $15 000 to missionary operations in our country;—$10,000 without, and $5,000 within, the borders of this State. The latter was a great relief to the heavily indebted treasury of our Education and Missionary Society—a treasury on which the drafts of our faithful and laborious missionaries must have been fruitless, but for the great and munificent kindness of the treasurer—a favor for which the shame of the Diocese should be the greater for the undeserved readiness with which it has been extended.‡

With respect to the General Theological Seminary—the examination and commencement of which in June and July, strengthened the already strong confidence of the Church in it as the very best nursery it can have for a talented, faithful, and useful ministry—I will now only remark that the plan adopted by this Convention a few years since, of dividing the Diocese into districts, with an annually appointed agent to each, to solicit funds, was found fraught with so many difficulties, especially in reference to getting suitable clergymen to leave their parishes and become agents, that its further prosecution has been necessarily abandoned. Still that great institution needs liberal contributions in aid of its momentous objects. The endowment of two more professorships, and the enlargement of the library and buildings are loudly called for; and every interest that should be sacred to the patriot, the Churchman, and the Christian, commends it to liberal patronage. The endowment of a professorship by a distinguished member of the Church in this city, and the appointment thereto of an alumnus of the institution, are among the highly favorable events of the past year, which should warm our gratitude for the good providence which God in his mercy has so signally extended toward that school of the prophets.

On the Festival of the nativity of St. John the Baptist, Friday, June 24, I laid the corner-stone of St. Peter's Church, Brooklyn—a building erected by a newly-incorporated parish of colored persons in that city.

Fourth Sunday after Trinity, June 26, in the chapel of the Church of the Nativity in this city,* I admitted the Rev. William F. Walker, Deacon, the minister of the church, to the Priesthood, and in the afternoon preached at St. Michael's Church, in the outer ward of this city. A very heavy storm prevented the attendance of a large portion of the congregation, and the administering of confirmation.

At a later hour of the same afternoon, I assisted the rector of St. Michael's, who is also chaplain to the Asylum for the Insane in that neighborhood, in his duties in that capacity, by preaching to the unfortunate inmates of that institution; and was then, as on former similar occasions, much struck with the blessed influence of divine service, as a part of the moral treatment of the insane, which the fuller and more genuine operation of the benign spirit of the Gospel has substituted for the severities and cruelties to which they were once exposed.

On the Festival of St. Peter the Apostle, Wednesday, June 29, in presence of several of my right reverend brethren, and a large number of clergymen and laymen from different parts of the Union, assembled on occasion of the meeting of the Trustees of the General Seminary, I laid the corner-stone of St. Peter's Church in this city.

It is now four years since I reported to the Convention a similar service, and also the consecration of a chapel, in this parish. As then stated by me, the chapel was intended to meet the present emergency, with reference to the existing means of the parish, as its ordinary place of worship, to be superseded, in due time, by a larger and more commodious parish church. By the blessing of divine Providence, that church is now in a course of erection. The chapel, however, it is designed to retain for week day services and Sunday school and other catechetical instruction. And I again beg leave to record my entire approbation of an arrangement which secures for divine service, on occasions when the limited attendance may seem to justify a saving of the expense of warming or lighting a large building, and for that instruction in the Catechism which the rubric requires should be conducted "*openly in the church*," a building appropriated and devoted, by consecration, to the honor and service of God.

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straining and controlling influences of good order, more needed in the Christian community.

Missionary operations thus conducted cannot fail largely to extend the blessed influences of the principles, institutions, and services of the Church. As, then, we would, through the Church—Christ's chosen instrument for all moral and spiritual good—benefit the community, we should greatly enlarge the sphere of such operations. There are all over the State members of our Church, who, having emigrated from other portions of the Union, and too few and feeble to sustain among themselves the valued ministrations of the Church, ask our aid. There is a mass of highly respectable population unsettled in religious principles, and ready to inquire into the merits of any system which may be brought to their notice. There are large numbers ranking themselves under other religious names, who are dissatisfied and unhappy, and long for a refuge where they may find something more accordant with their ideas of the stability of Christian doctrine, the harmony of Christian feeling, and the good order of Christian operations. These three classes—to say nothing of the loud call of irreligion, vice, and immorality, on the pious efforts of all who love the Gospel—furnish materials from which, with a little preliminary missionary aid, flourishing and efficient parishes might be formed in a short time, in multitudes of places where the offices of the liturgy are as yet unknown to the great mass of the people. Our missionary operations, on the present plan, and with only the present too limited stipend, might be increased with great benefit to the Church, and thus to the cause of the Gospel, and the interests of the community; and should be increased, if we would do our duty to the Church and the commonwealth, to the amount of at least $1500 per annum, in addition to the required support of the present establishment. It would, also, render an invaluable service for us to add to the present system of missionary operations, one to a certain extent itinerating. A missionary should be sent to a district of country comprising several villages, or towns, in which there is no Episcopal congregation, to present the Church therein in her services, institutions, and instructions. A little while would probably indicate some village or other vicinity, where sufficient encouragement would be held out for special local efforts for the building up of a church. Here let the missionary labor to this end. There can be little doubt that judicious efforts on his part would, by God's blessing, result, in no long period of time, in the organizing of a parish, and the building of a church. To give true efficiency to this system of operations, there should be no immediate call on the people for pecuniary support. The missionary should commence with a salary of not less than $400; to be gradually diminished until it reaches the ordinary amount of stipend; and that, like all the others, to be discontinued whenever the parish ought to take care of itself. To secure the good effects of this system, which I have great reason to believe would prove of very extensive benefit, our means of missionary operations must obviously be largely increased.

In the *education department* we need a great accession of aid. Multitudes of young men, possessed of every natural, moral, and spiritual qualification, are kept from their studies, or compelled to pursue them very partially, and under great embarrassments and disadvantages, for want of comfortable support; and that at a time when every interest dear to the Christian, the Churchman, and the patriot, calls for the ministerial services, in all parts of our country, of well-learned men, and those whose minds are brought under the wholesome influence of long, patient, and uninterrupted study. I know of no event which would probably tend more to elevate the character, strengthen the influence, and increase the usefulness of the Church, than to provide the means for carrying all our candidates for the ministry through a full course of literary and theological preparation, and then withdraw all power of canonically dispensing with it. That there exist in the Church ample means to this end, no one properly acquainted with the subject will deny. Is there not also the requisite degree of pious and enlightened attachment to its best interests?

Although our *Bible*, *Prayer-book*, and *Tract distribution* is, to the full extent, as large as the means appropriated to it will allow, there is still a great deficiency in this respect, and a deficiency which is attended with the daily loss of opportunities of doing much good. The Prayer-book works wonders in breaking down opposition to the Church, drawing attention to its doctrines and services, and preparing the way for missionary and parochial operations, and thus for building up large and efficient parishes. An increase to the annual amount of many hundred dollars, of the means of distributing that book, is loudly called for, and would produce the most invaluable results.

The only stated provision heretofore made for the gratuitous distribution of *books* illustrative of the principles of the Church, and favorable to the dissemination of Christian knowledge and piety, is the annual appropriation of $250, by the Society for Promoting Religion and Learning. But this does not one tithe of the good which should be done in this line. The counteraction of the evils resulting from the extensive circulation of works hostile to religion, or giving false views of it; the laying, in poorer parishes, of the foundation of useful parish and Sunday school libraries; and the furnishing of such students and clergy—and they are many—as have no, or very limited, means of their own, with a few good volumes of standard divinity—are departments of operation in this line, of obvious great good to the Church. To do any thing like justice to them, however, the means of such operation ought to be increased two, and even fourfold.

† Deuteronomy viii 18.

‡ The above remarks were made under the impression that the capital of $5000 was at once available. This, I now understand, is not so—the *interest* only being at our disposal. The debt to the Treasurer, therefore—about $3000—cannot be liquidated from this source. It remains as a reproach upon the Diocese; and must necessarily prevent any accession of missionary stations. I know that this will produce bitter disappointment in quarters to which I would it were in my power to announce more welcome tidings. But the necessity is dire, and must be submitted to. Surely I am justifiable in laying it upon the Diocese, as an honorable obligation, and a solemn Christian duty, to remove the necessity at once; and to suspend all operations beyond its borders, until this act of common justice is done.

I cannot dismiss this subject without censuring notices which I see in some of the clerical reports handed to me, that the canonical collections have been omitted, *owing to peculiar circumstances*, or because of an expense in building or repairing a church or parsonage; and this from some of the very parishes which are nurtured by the missionary fund. The canons do not say how much shall be raised; but justly make it an evidence of sincere and honest attachment to the Church, that *something* be done, in fair proportion to the means which Providence affords; and something all may do.

* This building has since been destroyed by fire. But *it was insured*, and thus the parish saved from a good share of the loss which would otherwise have been sustained. This fact entitles them to aid in rebuilding, which can hardly be the case where the precaution of insurance is not taken.

(*To be continued.*)

COMMUNICATIONS.

For the Churchman.

THE FUNCTION OF THE PRESIDING BISHOP AT A CONSECRATION.

Mr. Editor,—The point debated by your correspondent "Titus" appears to me of little importance; yet as there is a right and a wrong side to even this small question, it may be worth a line of commentary. The Bishop of Pennsylvania thinks that in an episcopal consecration the presiding bishop is not the sole consecrator, but one of several; but "Titus" holds the other view, regarding all but him as merely "present and assisting," according to a current phrase. By this phrase, "Titus" and many others understand "present and *consenting*;" and if the word "assist" has that as a technical meaning, they may so far be right. But the dictionary gives "help," and nothing else, as the definition of "assist," which brings the sense to "present and *helping*." Helping in what? In merely reading the epistle and gospel, and presenting the bishop elect? No, that explanation is too meagre: for, were it not for embodying in the rubrics the requirement to have three bishops present, those duties might be performed by presbyters. Helping in what, then, I ask again? Why, helping to consecrate; nothing less can satisfy the sense of the word "assisting." And thus the consecration is performed, the commission is given, by the presiding bishop *and* his helpers, i. e. not by one bishop, but by several bishops.

For the particular phrase "present and assisting," though thus explained it is a correct one, I know of no authority but the English letters of consecration, and the English registers at Lambeth, that at least of Archbishop Juxon; and the form of these is probably a matter of custom, not prescribed by law or the canons. Let us see, then, how law and the canons speak of this point in the consecration of a bishop. I have no other law at hand on the subject, than the act of Parliament allowing consecrations for this country; which thus enacts—"It shall and may be lawful to and for the archbishop of Canterbury, or the archbishop of York, for the time being, *together with* such other bishops as they shall call to their assistance, to *consecrate* persons being subjects or citizens of countries out of his Majesty's dominions," &c.: (Journals of G. C., p. 38.) Nothing here, of the mere consent of the assisting bishops; they are classed "together with" the archbishop in the function of "consecrating;" their *help* in that function is made essential to the legality of the act. This act of Parliament is recited as the preamble to Bishop White's letter of consecration. The first apostolical canon reads thus—"Let a bishop be ordained by two or three bishops; a presbyter by one bishop; also a deacon, and the rest of the clergy:" (Prot. Epis. vol. iii. p. 381.) This clearly implies that a bishop is to be ordained *by* several bishops, in the same sense as the other orders are by one. In several of our own canons, in all that refer to the subject, the mode of expression is—"The presiding bishop, *with* any two bishops, or any *three* bishops to whom he may communicate the testimonials, may proceed to the *consecration*:" that act is thus made a joint one, and not the mere act of one bishop with the consent thereto of the rest. Such is all the canonical phraseology within my reach; clear and decisive, that several bishops must unite in "consecrating," in giving the episcopal commission; otherwise, the proceeding is not canonical: so say both the most ancient and the most modern canons in the Church.

No one denies, so far as my information reaches, that a consecration by one bishop would be simply valid; but that point is not relevant to the question, what the Church means in assigning the function to three bishops. Nor does any Episcopalian suppose that the phrase "imposition of *our* hands," used at the ordination of a presbyter, implies that the "priests present" share in conferring the commission; for that is anti-episcopal doctrine. The word "our" has either a singular or a plural sense, according to the context, or the nature of the case: and the nature of the case gives it a singular sense in the ordination of a presbyter, in the confirmation office, in that of institution, and in acknowledging the reception into the Church of a person or child just baptized. In the English consecration office, the context assigns the plural sense at the imposition of hands: for the archbishop, in a previous passage, acting as the responsible person, both as the primate, and under the king's "mandate," says—"Before *I* admit you to this administration, *I* will examine you," &c., but in the other parts of the service he uses the plural number, including the act of consecrating; and thus the context, by virtue of the contrast of these modes of expression, clearly evinces that the plural sense of "our" is intended when the hands of the bishops are imposed: for the ecclesiastical and legal part of the business the archbishop is answerable; in the merely spiritual work, all the bishops unite.

The letter of consecration of Bishop Seabury contains no allusion to bishops "present and assisting;" the consecration (*consecrasse*) is ascribed equally to the three bishops. Such likewise is the case in the whole list of consecrations tracing the succession of Bishop Seabury through the Scots' line to the English. (Journals of G. C., p. 109–111.) Neither does that phrase, or any thing equivalent, occur in any of the American letters of consecration; these documents, all of them that are in print, set forth that the act of consecration was performed by all the bishops in attendance. So far as I recollect, the phrase mentioned is only found in unofficial publications, of no authority, though of much currency. The currency of the phrase, with its wrong interpretation, ("present and *consenting*") has given some currency to the opinion that the presiding bishop is the only consecrator. But the phrase is unauthorized in our Church. And besides, its due meaning is, that the other bishops *help* in consecrating, help in conferring the episcopal commission. This, I think, is the canonical theory, the one intended by the primitive Church, by the Church at large, by the Church of England, and by ours. It is scriptural to allow laws to regulate the exercise of scriptural rights; and the rights of the presiding bishop are as little affected by requiring him to unite with other bishops in consecrating, as they would be were their consent only required before he might perform an act held to be exclusively his own.

Canonicus.

For the Churchman.

IT IS TIME TO LOOK INTO THE MATTER.

The last (September) number of the (New-Haven) Christian Spectator contains a review of the Rev. Calvin Colton's "Religious State of the Country." *A review*, I say, for so, probably, its author would have it considered; though few, it is thought, will dignify it with a higher appellation than blackguardism. Sure am I that the article is not written in the candor or the courtesy of a Christian spirit—that the mind which conceived it did not at the same time breathe a prayer to God for thoughts pleasing in his sight—and that no one, by perusing it, will receive a higher opinion of the piety or amiability of its author, who, though his name is not attached to the article, is well known to be the Rev. Leonard Bacon.

I wish not, however, to dwell upon the article in general; but simply to make a few remarks upon one point of it.

The reviewer, in referring to Mr. Colton's preface, makes some reflections upon the advantages and disadvantages of foreign travel, and concludes that it leaves different effects upon different minds. In this connection he hints that the influence on Mr. C.'s mind was prejudicial; and whereas he spent his time in Europe in journeying, visiting, observation, &c., he was not a fit person, or at least had not been in fit circumstances to judge, of the country which appeared to him so much changed and spoiled on his return. But, says the reviewer, "there are travellers whose views of the religious state of the country deserve to be regarded." (page 491.) Who some at least of these travellers are, we learn from a subsequent sentence. "When our returning missionaries, still in love with their self-denying work, cry out, that 'the country is spoiled,' and that there is no hope but in the forms of episcopacy, it will be time to look into the matter."

Thus Mr. Bacon, who cannot himself see the unhappy state of things of which Mr. Colton complains—who distrusts Mr. Colton's testimony on that subject—would believe there is some meaning in the assertion that sects around us are in a most divided, erring, and lamentable condition, if men whose piety and integrity he could respect, each as devoted missionaries, should make it. Now for Mr. Bacon's benefit, and for that of all others who are in the unfortunate condition represented by the old words, "so blind they wont see," I beg leave to adduce such authority as Mr. Bacon calls for—that of a self-denying missionary. At the anniversary of the American Board of Foreign Missions, held in New York last June, the Rev. Mr. Reed, missionary from Bombay, used the following language. "There were many (ministers) who seemed to have much to do that did not benefit the Church. Many were spending their energies in theological controversies, who might devote them with far more benefit to evangelizing the heathen. When he looked at the sad fact that there were 400 missionaries now wanted to sustain the effort which had been commenced, he blushed to behold the manner in which many occupied their time who remained at home." (New York Observer, Vol. 14. p. 85.) Again, Mr. Reed made the following remarks, which I presume will be understood by Mr. Bacon and other gentlemen of New Haven. "In conclusion he referred with expressions of deep regret to the divisions which now prevail among our churches, and expressed his belief that if any thing could act the part of a redeeming angel by healing these divisions, allaying these heats and animosities, and restoring peace to the distracted bosom of the Church, it was the spirit of foreign missions. When a state was rent by civil distractions, experienced statesmen were wont to remark to each other, We must have a foreign war. He would propose the expedient to put an end to the stripes among the American churches. Let a war be proclaimed against the common enemy. We have men in the midst of us who need to be sent on a foreign war. The churches would soon unite if they could part with this man and that man who disturbed their peace, and kept the Christian community in a perpetual broil. All such pugnacious spirits should be sent abroad, but to different and distant parts of the missionary field. They would then find out that there was such a thing as human depravity, whether they could detect the source whence it proceeded or not. If they wish to display their talents in controversy, and split metaphysical hairs, let them just go among the Brahmins, and they will do it for them to their hearts' content." Observer, p. 85.

Thus we see, from the testimony of a devoted missionary—and similar acknowledgments have been frequently made, and might be here quoted—that there is truth in the remark, that "the country is spoiled"—that Christian bodies in it are in a distracted state. Thus we see there is some reason for men's coming into the Episcopal Church, as a refuge from the storms of sectarian party and folly. Let not, then, honest individuals who do so, be held up as deluded or whimsical. Let not those who mourn over the schism and heresy which are in the land be branded as irrational or illiberal. But let all who seek the truth, and are willing to embrace it, whatever it be, and wherever it is found, reflect as they view the disorder of the Christian community around them, that it is, indeed, *time to look into the matter.*

E. S.

THE CHURCHMAN.

SATURDAY, OCTOBER 22, 1836.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

Revivals.—We believe the time is now passed when those forced excitements of religious feeling, which by a gross misnomer have been termed "revivals of religion," will find, to any considerable extent, advocates or apologists. Many who were once forward to praise them, or at least trembled to oppose them, have long since had their eyes opened to their true character and tendency, and do not hesitate to denounce them in terms of decided condemnation. They have been found in the end to bring disgrace on religion, to deaden the religious sensibilities of the community which they have at first unduly excited, and thus to bring in their train a state of apathy and infidelity.

We cannot look back at the manner in which our own Church has been preserved from the dangers to which we have alluded, without feelings of gratitude to the Founder of the Church, who has in this instance signally verified his promise, "to be with us always, even unto the end of the world." But while our gratitude thus terminates in the ultimate object of all adoration, let us not forget the instruments through whom he has vouchsafed to exercise his guardian goodness. We especially, in this section of the Church, owe a deep and lasting debt of gratitude to the memory of Bishop Hobart, for the prudence and firmness which he evinced during the progress and fury of that storm of fanaticism which has passed over our land. It is his just and high praise in this particular, to have opposed one evil with so much temperance, as never, in the least degree, to have been betrayed into its opposite; and with so much discrimination, as never to have confounded in his censure of the evil that good with which it is generally mixed. In consequence of this procedure, the Church has been saved from the evils which threatened it, without any diminution, but rather, it is humbly believed, with an increase of faith and piety among her members. And the great secret of this result has been, the entire confidence which has been placed in the *provisions of the Church*, as amply sufficient, when used with fidelity, and a due sense of dependence on the grace of God, to promote the growth of her members in faith and holiness.

The praise which is by common consent awarded to Bishop Hobart may be justly shared by those of our parochial clergy, who, when brought into actual contact with the danger under consideration, met it on the same principles, and pursued in their sphere, the same course. Our present bishop, also, in this, as in other instances, has manifested the genuine spirit of the Church of which he is a beloved and faithful servant. Every measure which the Church in her wisdom allows for the promotion of piety, he is ever ready cordially to adopt, and none can more sincerely desire or earnestly endeavor that all such measures should be blessed to her prosperity. But on the other hand, none knows better than he that the safety, the excellence, and ultimate usefulness of the Church, consist in an attachment to that which is *primitive* and *authorized*, in opposition to all that is *novel* and *fanciful*: and when the occasion requires, there is none who more firmly breasts all innovation, however specious the appearance of usefulness under which it is disguised. One proof of this, after a lapse of some years since its occurrence, we shall now, on our own responsibility, take leave to disclose.

It was shortly after his elevation to the episcopate, and while the rage for "protracted meetings" was yet at its height, that a clergyman of his diocese conceived the project of having a "protracted meeting" in his own parish, with a view to a "revival." A gentleman, who was a resident, of the place took occasion to request of Bishop Onderdonk his opinion of such a measure and of the course which the friends of the Church at such a crisis ought to pursue. The reply of the Bishop is here subjoined, precisely as it was written, save the suppression of the names of the place and parties concerned. It is published without the knowledge of the writer; but as it contains those sentiments which he has ever been ready to avow, and is really too valuable to be permanently withheld from the Church, we think no apology can be necessary for its publication.

"*New York, March 24, 18—.*

"My Dear Sir,—An uncommon pressure of engagements this week has prevented my giving to the subject of yours of the 19th instant that reflection without which I should hardly have felt prepared to answer it. Not that my mind has not, long since, been made up on the subject of revivals, so called; but I wanted a little time, in consequence of this being the first instance in which any thing like an official opinion on the subject has had occasion given for its expression, and also because of the possible consequences that may be involved in the expression of such an opinion. Now, however, I feel fully prepared to give it, and do so, with much pleasure, in reply to your favor. The opinions advanced, besides their general bearing, will have a special reference to the case which occasioned your letter.

"Our Church prescribes daily morning and evening prayer, and, agreeably to canonical provision, the ecclesiastical authority of this Diocese long since appointed a form of prayer to be used in any congregation, after the regular evening prayer, forming what is usually termed the night service, or, more properly, the second evening prayer, being only to be used in a congregation in which *the* evening prayer has been read on the same day. Thus frequently, therefore, viz., three times a day, we have regular provision made for public worship; of which it is right that every clergyman should avail himself as often as possible. The appointment, then, by Mr. ——, of daily services for any number of days, is, *in itself*, so far from being objectionable, that I would to God that similar appointments could be constantly sustained among us. The addition of sermons to the services of the Church, for which provision is made on Sundays and holy days, is, at other times, a matter left, of course, to the discretion of every minister; although it would be a favorable symptom of the increase among us of truly evangelical piety, if more encouragement were given to meeting simply for the stated prayers, and readings of God's word, without the addition of sermons. However, the daily prayers and sermons proposed by Mr. ——, I will grant, present, *in themselves*, an object deserving of encouragement and approbation.

"It would have been a gratifying evidence of respect for, and attachment to, the Church, if, for an occasion of extraordinary public and private devotion, reference had been had to the approaching solemn week, which every devout Churchman must delight to honor, which contains one of the most solemn and deeply interesting Christian holydays, and for every day in which the Church provides a special and most affecting service. I always admire the genuineness and sincerity of that piety which loves to bring honor to the Church, and add to the interest and efficiency of her appointments. Still there is far from being any thing wrong, or undeserving of approbation and encouragement, *in itself*, in the selection of any portion of the year for the solemn celebration of the daily service.

"But now comes the question, whether there is any thing in the case now before us to qualify the general sentiment of approval which has been here expressed. There appears to me to be, if I rightly understand the matter, two circumstances of this character.

"You state that 'the object' of Mr. ——'s movement 'is announced to be to bring about a revival of religion.' Now the meaning of words is, to a great extent, arbitrary. 'A revival of religion' may be a very good and desirable thing, in a certain acceptation of the terms; and may, indeed, be a very fitting object of the Christian's prayers and efforts. But the terms have now attached to them, as generally used, a meaning connected with measures, and ultimate results, far, very far, from being fit ojects of desire to any well informed and truly pious Christian. They refer to what are to be deeply deprecated by every lover of the decency and order of the religion of Christ. They appertain to proceedings and issues having the most unfavorable bearing on sound religion and pure morality. 'Revivals,' so called, beside the scandal they often bring on the cause of Christian purity and morality, are fast becoming the nurseries of heresy, and through that, of infidelity. There is in them so much of *bringing about*, so much of the application of human machinery, and so much of appeal to the passions and affections of the natural heart, that the blessed influence of divine grace is beginning to be overlooked in them, and the revolting errors of Pelagius are rapidly following in their train. Many of the prime and most celebrated actors in this species of spiritual drama are well known to be decidedly Pelagian in their doctrines. The next natural result—it is fast showing itself in this State—is Unitarianism. From all these their natural consequences, 'revivals' are producing discord, division, and every evil work in the large and respectable communion of the Presbyterians. Their most zealous advocates are having recourse, as a measure of popularity, and to increase the numbers whom they may influence, to the setting aside of the ancient standards of doctrine, and leaving all professions of faith on such broad and general grounds as to favor the easy ingress of notions so liberal that scarcely a vestige distinctive of the Gospel is left. This again furnishes great facility of access to the most deleterious departures from the integrity of Christian doctrine. In fine, I consider these *revival measures*, as they are generally conducted, as presenting a hinderance to the truth as it is in Jesus, more formidable, because more insinuating and deceptive, than the open oppositions of infidelity.

"But it may be said, that a revival *got up* under the auspices of the services of our Church, will, from that circumstance, exclude many of the evils resulting from them when of different origin. God grant that it may! I fear, however, that the anticipation is more fond and honest than real. It is founded, I apprehend, on too little allowance for the frailty and waywardness of fallen human nature. The present occasion does not call for any remarks on the case of an Episcopal church in the midst of 'a revival,' originating extraneously from it. There is much to be said as to the proper procedure there, which is not applicable to the case now in hand. That presents the fact of their originating in one of our own churches, a pastoral proposition for 'a revival,' and for 'a protracted meeting'—for a *four days' meeting*. Now these are terms and measures well understood. They have, to speak plainly, as currently used, *a bad sense*. They are connected, in at least a respectable portion of the sober and well-ordered minds of the religious community, with ideas of great mischief to the cause of true piety and sound morality. To suppose that the mass of any community to whom such measures are proposed will connect them with any ideas of the salutary check to be laid upon them by the decent order prescribed by the canons and rubrics of the Episcopal Church, is folly. More, much more probable, nay morally certain, is it, that they will operate as a call to feelings and procedures which will soon break through the bounds honestly designed to be prescribed, and sweeping away, in their consequences, all wholesome restrictions, will bring in, spite of the good intentions, and to the great mortification of the originators, the deleterious influence of ungodly fanaticism and disorder.

"My fears on this subject are strengthened by the second circumstance which bodes no good from these movements in your village. I refer to information which I have received from another quarter, that besides the stated *church* services of these 'four days,' there are to be *prayer meetings*. It requires little sagacity to imagine what these meetings are to be. Like the meetings generally which bear that abused name, they will probably be violations of the canon which prescribes the use of the Book of Common Prayer, and prohibits the use of any other prayer than is contained in that book, *on all occasions of public worship*. If such meetings are to form a part of the machinery for getting up a revival at ——, a door will be opened for facilitating the counter effects of human frailty against the holy influences of our liturgy, and bringing in all the worst consequences of 'a revival.' It requires but little reflection, founded on but a partial knowledge of human nature, and a slender acquaintance with the facts in the case, to see that such meetings must, in the nature of things, when operating upon the fallen and disordered heart of man, put the regular services of the sanctuary quite in the back ground. How consistent such meetings are with any professed love for the liturgy, I am not now led to inquire. Even supposing—which, however, the truth in the case will not allow me to admit, that the exercises on such occasions are not in the face of the laws of the Church, and of course of moral obligation, I would appeal to every sound understanding, and every dictate of correct moral sensibility, whether that must be admitted as true attachment to to the liturgy which adheres to it only when it *must*, and is not glad to use it always when it *may* be used. The former without the latter, certainly appears to be much more of constraint than willingly, and a yielding, it may be reluctantly, to requisition, rather than a gratifying of a reasonable and a pious preference.

"I believe, my dear Sir, that I have now touched upon the most weighty reasons which induce me to think that if the proposed 'protracted meeting' at ——— is really for the avowed purpose (whether the avowal be in church or in conversation) of getting up or producing 'a revival,' and if '*prayer meetings*' are to form a part of the scheme, no true friend of the Church should have any thing to do with it; but should rather make his humble supplications to Almighty God, our heavenly Father, that the threatened evils may be averted, and a measure so fraught with danger to what I had hoped was the present peace and harmony of the Diocese, be prevented from effecting the evils which the experience of others gives us too much reason to dread as its natural consequences.

"You will see that I have here supposed the too probable character and circumstances of the proposed operations If, however, there be nothing more than merely daily service and preaching, without other than the regular and canonical worship, and without any avowed, or implied, or intended connexion with 'revivals,' I see no reason why any clergyman may not unite in them, and make them an occasion for the faithful preaching of the truth, and especially for urging the essential difference between the popular revivals of the day, and that desirable increase of religious sensibility and fidelity which is founded on Gospel principles, and characterized by the decency and order of the wholesome requisitions and institutions of the Church.

"I will not apologize, my dear Sir, for having occupied so much of your time. Believing the subject to be one of deep interest, and of great importance, both in itself, and in reference to its consequences, I have felt it my duty to answer you at large. I have only to beg that you will excuse evidences of haste, as the letter has literally been written, *currente calamo*.

* * * * * *

"Present my best respects to ———, and believe me to be, as ever, Your affectionate Brother,
And sincere Friend,
Benjamin T. Onderdonk."

Rev. G. Boyd and the Catholic Herald.—The Catholic Herald has inserted in its columns some parts of the excellent treatise of the Rev. George Boyd, accompanied with comments, to which, says the Editor, "we would most earnestly solicit the attention of our Episcopalian brethren."

We have attended to these comments, and are happy to say that we concur in the correctness of most of them. We accede entirely to the following view of the visibility of the Church:—

"1. As the Church of Jesus Christ must always have existed from the time of its first establishment, it has always been a serious difficulty in the way of Protestant controvertists, to connect the churches which arose in the 16th century with that founded in the first century of our era. Some adopted the idea of an invisible Church, and supposed that even while Popery overwhelmed all nations and conditions, there was always an undercurrent of orthodoxy which conveyed primitive Christianity entire and unimpaired to the fathers of the Reformation. Others, perceiving the difficulties attendant on this supposition, endeavored to find the traces of Protestantism in the heresies which preceded its origin, but which had scarcely any thing in common with the principles of the Reformation but their resistance to the authority of the Church in communion with the See of Rome. One can scarcely say which supposition is surrounded with most perplexing difficulties. Hence Rev. Mr. Wittingham, a Protestant clergyman, in his history of the Church, has demonstratively proved the incorrectness of the latter opinion; and Mr. Boyd, in the above extract, sufficiently demolishes the "figment" of an invisible Church. We may hence conclude that no Protestant sect can claim to be the Church of Jesus Christ, because none of them was visible four hundred years ago"

Roman Catholics have much to learn of the Protestant Episcopal Church, if they think to embrace her in the number of "Protestant sects" A *sect* is a portion of professed believers *cut off* from the Church as constituted by its divine Founder. But the Protestant Episcopal Church has never violated the unity of Christ's Church. She has never been cut off from its communion; and is, therefore, no *sect*, and is so far from sharing in the reproach that is cast on sects and sectarians, that she has ever been their staunch and uncompromising opponent. The serious difficulty in the way of Protestant controvertists in general is no difficulty with Episcopalians.

Equally untouched are we by the following statement in regard to the necessity of the divine origin of the Church. And in reply to the query of the concluding sentence, we would name the Church of England and her dependencies in British America and the East Indies, the Episcopal Church of Scotland, and the Protestant Episcopal Church of America—to say nothing of the Church of Denmark and the United Brethren. We, as well as the Church of Rome, derive our external commission of authority to minister in holy things, in a direct line of unbroken continuity from the apostles:—

"Whatever society is ultimately traceable to any man or set of men not connected with the apostles of Christ, and commissioned by them, is not the Church of Christ, unless the founders of such society proved by miracles that they were divinely commissioned to establish a Church. Such a commission cannot be admitted to be possible. As the Church of Christ is indestructible, there could never be any necessity to build up another. How many Protestant churches would stand the application of this criterion?"

And we cordially assent to the following statement of the indestructibility of the Church:—

"The words of St. Cyril form the best commentary we can offer on this portion of our text. Speaking of the unsuccessful effort of Julian to rebuild the temple of Jerusalem, he says:—'None can build up what God pulls down; none can pull down what God builds up. He destroyed the temple; has man been able to rebuild it? He built his Church upon a rock; has man been able to destroy it?'"

We also agree to the following:—

"As the Church is divinely constituted the Church of the living God, &c., it is essentially THE PILLAR AND GROUND OF [THE] TRUTH."

In short, there are only two points of any importance in the "comment" from which we are inclined to dissent; and as these are merely unauthorized inferences and assumptions, we would fain hope that Roman Catholics will relinquish them, and cease to mar the purity, and disturb the peace of Christ's Church, by continuing to assert them. The first is, that a particular Church, viz, the Church of Rome—is the Catholic Church; and the second is, that this particular Church is infallible; that is, that *it cannot err*. Both these errors are innovations on the sense of the primitive Church, which recognised the equality of bishops in their spiritual functions, and defended its principles, not by its own *ipse dixit*, but by a fearless appeal to Scripture as the ultimate authority.

Protestant Jesuitism.—The Messrs Harper have a work with this title in press, and to be published in a few days, which will produce no little sensation. The work is anonymous, but the author evidently holds a practised pen, and thoroughly understands the subject of which he treats. His aim is to show that the great voluntary religious associations of the country are based on jesuitical principles, and tend to the establishment of a spiritual supremacy. The chief illustration of the correctness of this view is found in the Temperance Society, the rise and progress of which toward a system of spiritual despotism, are clearly and philosophically delineated. As the only remedy for the present evils, and means of escape from the greater which are yet impending, the author recommends the Church of Christ, with its responsible authority, derived by commission from its divine Head It has been long apparent to every intelligent observer, that the elements of Popery are at work in the Protestant community, and are preparing to combine and develope themselves in new forms; and we rejoice to find that an able pen has at length seized upon the peculiarities of the age, and held up the mirror which shall reflect its faults. We shall have more to say of the book as soon as it is published.

Encyclopædia of Religious Knowledge.—We understand that several of our clergy are furnishing their recommendations in favor of this work. To us, after as careful an examination as our time would permit us to give, there appear to be very grave and sufficient reasons why Episcopalians should not sanction it. The basis of the work is the Theological Dictionary of Buck and Henderson, which appears to have been got up to suit the Dissenting interest in England; and like that, it contains much which is calculated to make false and unfavorable impressions in regard to the Episcopal Church. We do not wish to impede the sale and circulation of the book on fair grounds, but merely wish that Episcopalians, if they recommend and purchase it at all, should do so with their eyes open. We have prepared a short review of the work, giving extracts by which the reader may be better able to judge of its character and tendency, which is too late for insertion this week, but which will appear in our next. The publishers, we believe, have been actuated by praiseworthy motives, but the plan which they have adopted of attempting in a work of this nature to satisfy all denominations, appears to us to be utterly impracticable.

On Saturday, October 15, the Bishop of this Diocese laid the corner-stone of St. Paul's College, College Point, Queen's county. The service was that appointed for use in this Diocese at the laying of the corner-stone of a church or chapel, with suitable alterations. Addresses were delivered by the Rev. William A. Muhlenberg, D. D., the Principal of the College, and the Rev. Francis L. Hawks, D. D., Rector of St. Thomas' Church, New York. There were also present the Rev. William Berrian, D. D., and the Rev Lewis P. Bayard, of New York; the Rev. George A Shelton, of Newtown; and the Rev. Jacob W. Diller, of Brooklyn.

On the Twentieth Sunday after Trinity, October 16, the Bishop confirmed 27 in St. James' Church, Hyde Park, Dutchess county.

INTELLIGENCE.

BISHOP ONDERDONK'S PROPOSED ORDER OF VISITATION FOR THE PRESENT SEASON.

Twenty-first Sunday after Trinity, October 23, Utica, consecration ordination, and confirmation.

The Bishop has been unavoidably compelled, much to his regret, to omit a few parishes which have not been visited since 1833, and in which special Episcopal services are not required. He will, however, perform with pleasure, any services in addition to the above, which may be asked of him, provided they are not inconsistent with punctually discharging those appointed.

Where an ordination is to be held, the candidate is expected to see that the proper number of presbyters, two at least, is in attendance.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION.

Bishop Onderdonk proposes holding the annual confirmations in this city and Brooklyn, for the ensuing season, as follows:—

Second Sunday in Advent, Dec. 4, St. Paul's Free Church, *Brooklyn*.

Fourth Sunday in Advent, Dec. 18, French Church Du St. Esprit, *New York*.

First Sunday after Epiphany, January 8, Zion Church.

Septuagesima Sunday, January 22, St. Thomas's Church.

Quinquagesima Sunday, February 5, All Saints' Church.

Second Sunday in Lent, February 19, Church of the Ascension.

Fifth Sunday in Lent, March 12, St Clement's Church.

First Sunday after Easter, April 2, St. Peter's Church.

Third Sunday after Easter, April 16, Mission Church of the Holy Evangelists.

Fourth Sunday after Easter, April 23, Mission Church of the Epiphany.

Fifth Sunday after Easter, April 30, Trinity Church, *Brooklyn*.

Bishop Brownell's Fall Visitation.—The Right Rev. Dr. Brownell purposes, by divine permission, to visit the following parishes, in the order in which they are named, viz.—

October 23, Naugatuck, at half past ten, A M., and Middlebury, at three, P. M.; 24, Cheshire, at two, P. M.; 25, Hamden, at two, P. M.; 26, North Haven, at half-past ten, A. M., and Northford, at two, P. M.; 27, East Haven, at two, P. M.; 29, Guilford, at two, P. M.

October 30, North Guilford, at half-past ten, A. M.

Clerical Changes.—The Rev. John Coleman has resigned the charge of St. Stephen's Parish, Cecil county, Maryland, and accepted a unanimous call to the rectorship of Trinity Church, Southwark, Philadelphia. Mr Coleman will enter upon the duties of his new parish on Sunday next, the 16th instant.

The Rev. Frederick D. Goodwin has resigned the rectorship of St. Paul's Parish, Prince George's county, Maryland, and accepted the charge of Trinity Church, Staunton, Virginia.—*Episcopal Recorder*.

Dr. Colton.—The following proceedings have been sent to us for publication, by the secretary of the meeting by which they were adopted. We believe that it is the intention of Dr Colton, in retiring from the Presidency of Bristol College, to resume the parochial duties of the ministry. He will carry with him, we doubt not, the best wishes of all who have been associated with him in his late arduous and responsible station, for his happiness and success.—*Episcopal Recorder*.

At a meeting of the students of Bristol College, held in Pennsylvania Hall, October 4th, Mr. L. G Noble was called to the chair, and Mr. William Hiester appointed Secretary. The object of the meeting having been stated, on motion, the following resolutions relative to Dr Colton's resignation of the Presidency of Bristol College, were unanimously adopted:—

Resolved, That we, the students of Bristol College, holding the learning, talents, and official services of Dr. Colton in the highest estimation, have with regret received the intelligence of his resignation.

Resolved, That in retiring from the station which he has held since the opening of the institution with so much honor to himself and benefit to the college, he bears with him the esteem, respect, and grateful remembrances of us all

Resolved, That a copy of the above resolutions be sent to Dr. Colton; and that these proceedings be published. Louis G. Noble, *Chairman*.

William Hiester, *Secretary*.

Missions in Maine and New Hampshire.—We are gratified to notice among the "proceedings of the Domestic Committee," the following intimations that something is likely to be done for the destitute *East*.

Resolved, That the Rev. William Horton, of the Diocese of Maine, be appointed missionary to Saco, Maine.

Resolved, That Augusta, in the State of Maine, be made a missionary station,

Resolved, That Bangor, in the State of Maine, be made a missionary station.

Resolved, That it be recommended to the Secretary and General Agent, if practicable, before making another Southern tour, to visit the States of Maine and New Hampshire, in order to collect information, and prepare the way for efficient missionary operations in those States.

WISCONSIN.

FROM THE REV. SOLOMON DAVIS, MISSIONARY TO THE ONEIDAS AT DUCK CREEK.

Duck Creek, June 10, 1836.

I arrived at Green Bay on the third day after leaving Mackinac, and on the following day, (Sunday, May 15th,) rode to Duck Creek and preached to the Oneidas, the congregation being already assembled when I arrived. They listened to the word with attention, and manifested much joy at the commencement of my labors among them. The same week I removed my family to Duck Creek.

On the 25th of May, I attended a council of the chiefs. We had an interesting conversation in regard to the establishment of a school in connection with this mission, for which they are very desirous, and for the support of which they expressed a willingness to pay $100 annually This is the extent of their ability, and I have encouraged them to hope that a sufficient sum will be added by the committee to support a teacher. I deem a school all important to the increase of this mission. I am happy to have it in my power to say that my old congregation of Oneidas are evidently improving, both temporally and spiritually, and are still ardently attached to the Church. I conclude this letter by the following short extract from my journal:—

June 1. This day was spent in visiting, and in religious conversation among my parishioners. On approaching a house at about the going down of the sun, I distinctly heard a person at prayer. I waited at the door till the *Amen* was pronounced, when, on entering, it proved to be the mistress of the family offering up her *evening sacrifice*. How gratifying and cheering to the soul to find one of my dear people thus employed! O God, hasten the time when this practice shall become universal among us—when every member of this tribe shall erect the family altar, and there acknowledge and adore thee, "the only true God, and Jesus Christ whom thou has sent."

Christian Witness.

An Infidel Convention, it is said in some of the northern papers, is shortly to be held at Saratoga for the purpose of forming a National Infidel Tract Society. What is the motive that can prompt infidels to an enterprise of this nature? Do they think that the truths and precepts of the Gospel are of an *immoral* tendency? If they are of this opinion—and if such indeed were the case—still we can see no occasion for efforts to propagate infidelity; for it is an earthly weed which grows without cultivation. It shoots up spontaneously in every wicked and corrupt heart, and flourishes as in a congenial soil without culture—merely by neglect; and nothing but a mighty foreign influence—an interposition from the Almighty—planting in this degenerate soil the seeds of the tree of life, can effectually supplant it. Why then all this effort to propagate infidelity?

Southern Religious Telegraph.

Churches in New York.—The New York Sunday Morning News contains a list of churches in that city, amounting to 145 in all The different denominations have churches as follows:—Presbyterians 36, Episcopalians 28, Methodists 20, Baptists 20, Reformed Dutch 13, Roman Catholics 6, Friends 4, Lutherans 2, Universalists 3, Unitarians 2, Independents 2, Jews 3, Moravians 1, Miscellaneous 5.

Southern Churchman.

College in Missouri.—The zealous Churchmen of New York are taking up in earnest Bishop Kemper's excellent plan for an Episcopal institution in the West, for literary and theological purposes. At a late meeting, at which Henry Cary, Esq., presided, resolutions to co-operate with him, and to raise for that end $20,000, were moved by the Rev. Dr. Hawks, seconded by the Rev. Dr Eastburn, and unanimously adopted. "You will be delighted to learn," says an excellent friend of the laity, dated Oct. 1, "that Bishop Kemper is progressing successfully with his collections for the Seminary in Missouri. Already he foots $14,000. It is a noble plan, and is most nobly sustained The whole sum will undoubtedly be raised." We trust so—indeed we are sure of it. The action of New York is never roused in vain. We congratulate the Missionary Bishop—the Church—the West. We want but light—but let it be light from Heaven.

Missionary.

The Domestic Secretary in the West.—A letter from this zealous servant of the Church, since his return from "the far West," gives a cheering account of his progress and reception there. We insert an extract, which, after the fashion of our chequered life, mingles joy with trembling.

"And death too has been busy in rending asunder other holy bonds. Poor Brother James—that was the severest stroke of all! I did not know him intimately, but he was your bosom friend, and my heart yearned toward him I know that I should soon have loved him with intense affection. The last time, I think, I ever saw him, was when we took the long and late evening walk together. You must well remember it; and how we talked over the plans for his making an appeal in behalf of the seminary. Good old Bishop White, too, and Bartow, and your own Holmes, have all been called to their reward during my short absence. And here am I a monument of sparing mercy and protecting love! I was sick, very sick, at Green Bay—confined to my bed for four or five days; but through the goodness of our heavenly Father my health is now quite restored. It was a bilious attack, to which those who travel on the upper lakes at this season of the year, are very much exposed.

"At Detroit I spent a delightful week with that most excellent Churchman and devoted Christian, C. C. Trowbridge, who is a man after my own heart. He and his charming family went with me to Green Bay, and on our return we found the Bishop and his family at Mr. T.'s house, and I had the pleasure of their company for a few days. The prospects of the Church in Michigan are bright indeed. May they shine brighter and brighter unto the perfect day! You will be surprised to hear of the success which has attended my appeals in all the churches where I had an opportunity to officiate. God has, indeed, opened the hearts of Churchmen to consecrate liberally of their worldly substance to the sacred cause of missions. In this parish no collection was made, but several individuals sent me their free-will offerings, amounting to more than a hundred dollars; and they have since sent another hundred as the "monthly offerings" of the church. At Troy the contribution was $304 86; Buffalo, $215 55; Detroit, $502; Monroe, (a missionary station!) $312 12; Green Bay, $77 79; Auburn, $110 56—together with sundry individual contributions at Mackinac, &c., amounting in all to more than $1700, collected during this present tour."—*Missionary*.

NOTICES.

Standing Committee of the Diocese of New York.

October 17, 1836.—The canonical certificate was this day granted and signed in favor respectively of the Rev. Joseph Ransom and the Rev. Roderick H. Ranney, applying to be admitted to the holy order of Priests

On the same day the canonical certificate was granted and signed in favor respectively of George Sayres, George S Gordon, and George W. Fash, applying to be admitted candidates for Holy Orders.

Henry Anthon, *Secretary*

A public meeting will be held on Sunday evening next (23d instant) in the Church of the Ascension, previous to the departure of the Rev. Thomas S Savage, M. D., Missionary of the Board of Missions of the Protestant Episcopal Church, to Cape Palmas, Western Africa. It is expected that the Rev. Dr. Savage will be present, and that several of the clergy will take part in the services of the evening. Services to commence at half past seven.

By order of the Foreign Committee
of the Board of Missions, P E C.
John A Vaughan, *Secretary and General Agent*.

St. Bartholomew's Church, Lafayette Place, corner of Great Jones-street, will be consecrated to the service of Almighty God, by the Rt. Rev. B. T. Onderdonk, D. D., Bishop of the Diocese, on Friday the 28th instant, service to commence at half past 10 o'clock, A. M. The clergy and the public generally are respectfully invited to attend.

The pews will be offered for sale at public auction in the church, on Monday afternoon the 31st instant, at 3 o'clock.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following contributions since his report of the 8th instant, inserted in the Churchman of the 15th.

From the "offerings" of Christ church, Rye, Westchester county, N. Y., by the hands of the Rector the Rev. P. S. Chauncey, 10 50—Collection in Christ church, Cooperstown, Otsego county, N. Y., received from the Rev. Mr. Tiffany, through the hands of Mr. Floyd Smith, 13 17; to be equally divided between the two committees, 6 58—"Offerings" of St. Mark's church, Le Roy, Genesee county, N. Y., per the Rector, the Rev. Kendrick Metcalf, 20 00—The Rev. Charles P. Elliott, St. Mark's church, Sumpter district, S. C., and Mrs. Charles P. Elliot, of the same place, each 10 00; 20 00—From the Rev. Wm. Augustus Muhlenberg Flushing Institute, Long Island, New York, for Bishop Kemper's fund, 200 00—From St. John's church, Yonkers, Westchester county, N. Y., by the Rev. A. H. Crosby, 50 00—Right Rev. Bishop Bowen of S. C., in payment of a subscription made in February last, 60 00—From the "offerings" of Christ Church, Sackett's Harbor, N. Y., for September, by the hands of the Rev. A. C. Treadway, for general purposes, 1 50—From collections in Zion Church, Butternutts, N. Y., by the hands of the Rev. O. H. Smith, for general purposes, 8 28—From the "offerings" of St. Mark's Church, New Canaan, Conn., per Rev. J. Lyman Clark, for Green Bay mission, 8 00—From the Association of St. George's Church, New York, for the promotion of Christianity, by the hands of their treasurer, Mr. B. L. Woolley, for general purposes, 400 00—"offerings" of Trinity church, Columbia, S. C., for domestic missions, for the quarter ending 2d October, per the Rector, the Rev. Peter J. Shand, 51 00—Collection in Christ, church, New Brunswick, New Jersey, 34 00—one half for foreign, one half for domestic missions, per the Rector, the Rev. John Croes, 17 00—Collection in a family mite box at Hyde Park, New York, for missions in Missouri, 4 25—From a lady of St. Stephen's church, New Hartford, New York, for domestic missions, 5 00—From a family mite box in St. Paul's Parish, Richmond, Ontario county, New York, to be applied to the Indian mission, under the auspices of the Rev. Mr. Gregory, at lake Winnebago, per Rev. Geo. H. Norton, 1 00

By the hands of Thomas Robins, receiving agent in Philadelphia—From the Infant class of Emanuel chapel, Holmesburg, Pa., for Menomine Indian Infant School, 2 00—From St. Andrew's church, West Vincent, Chester county, Pa., per Rev Mr. Mintzer 25 00—From an Episcopalian in Sussex county, Delaware, viz: To the society's missionary at and near Lawrenceburg, Indiana, over and above the regular salary and outfit, for the first year's labor, $30, and for the second year's labor, $20, 50 00—To the Indian mission at Duck Creek, $18, and to the same at Lake Winnebago $18, 36 00—From Miss Aertsen, her annual subscription for 1836, 3 00—From the Missionary Association of St. James' church, Philadelphia, for Bishop McCrosky, to aid the missionary operations in the Diocese of Michigan, per William H. Colhoun, Esq. 80 00—From "Mary," for domestic missions, 2 50; 198 56.

Amount of the whole, $1061,67

The Treasurer has also received through the hands of the Rev. Samuel Fuller, jun. a box of clothing, from the Young Ladies' Missionary Society, of St. Michael's church, Litchfield Conn., valued at $78—designed for the Green Bay mission.

Oct. 20, 1836. James Swords, *Treasurer*.

GENERAL THEOLOGICAL SEMINARY LIBRARY.

The library committee gratefully acknowledges the following donations to the Library:—

From the Rev. Charles A. Ogilvie, Domestic Chaplain to the Archbishop of Canterbury; (through the Rev. Dr. Hawks;) Ogilvie's Bampton Lectures for 1836, 8vo., London.

From the venerable Edward Wix, Archdeacon of Newfoundland; (through the Rev. Dr. Anthon;) Six months of the Journal of a missionary, 12mo. London.

From W. R. Whittingham; Wassenbergii observationes in Matthæum, Marcum, Lucam, Acta Apostolorum et Epistolam ad Galatas, 4tom. 4to. MS

Anonymi cujusdam explicationes Lucæ, Actorum, Epistolarum Paulinarum, Petri, Joannis, et Judæ, et Apocalypseos, 10tom. 4to. MS.

Vriemoot Historia Critica Philologiæ Sacræ, 4to. MS.

Vriemoot Antiquitates Judaicæ, 4to. MS.

Vetringæ Theologia Supernaturalis, 4to. MS.

Venemæ Theologiæ Supernaturalis Systema, 4to. MS.

Schrœderi Dertata in Antiquitates Hebraicor, 4to. MS.

Schrœderi Dictata ad Vreetietum, 4to. MS

Notes and Heads of Discourses, (anonymous) 12mo. MS.

Oct. 20. 1836. W. R Whittingham, *Librarian*.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following, viz.

From annual subscribers $28—Donors, 13—Rev. J. F. Schroeder, D. D., being the second quarterly payment of that amount, 25 00. Total $66.

Wm. H. Townsend, *Treasurer*,
Oct. 18, 1836. 166 Barrow-street and Bank of America.

NEW-YORK PROTESTANT EPISCOPAL SUNDAY SCHOOL SOCIETY.

The Treasurer of the New-York Protestant Episcopal Sunday School Society acknowledges the receipt of $61 30, being the amount of a collection made at St. Clement's church, on Sunday evening October 16, 1836, after a sermon before the society by the Rev. Wm. H. Walter.

E. Guion, Jun. *Treasurer*.

*** The funds of the society, after defraying the expense of the anniversaries and other incidentals, are appropriated to the relief of destitute schools in the cities of New York and Brooklyn, who have no direct means of support.

The society is at present a small amount in arrears, but it is hoped that it will not be compelled to withhold its aid from any school applying for it, by the want of liberality on the part of the friends of the object to which the society is devoted.

Donations and subscriptions will be received by the treasurer, at his residence, No. 23 Bridge-street, or during the business hours of the day, at No. 5 South-street.

The missionary at Crawfordsville, Indiana, acknowledges the receipt of fifty dollars from the Rev. Smith Pyne of Conn. toward the erection of an Episcopal church in that town.

Crawfordsville, Sept. 19 1836. M. Hoyt.

P. S. Further donations for the above object are respectfully solicited. They will be duly forwarded and gratefully acknowledged if left at the office of the Protestant Episcopal Press, 28 Ann-street. M. H.

EIGHTH AVENUE SUNDAY SCHOOL.

The Subscriber thankfully acknowledges the receipt of the following generous donations:—

From Edward D. West, $5 00—Mr. Barrow, 5 00—John H. Mott, 1 00—Charles A. Lee, 1 00.

Oct. 20. 1836. Alonzo R. Cushman, *Treasurer*.

FOREIGN MISSIONS.

Since the last public acknowledgment, the Committee have received,—

By the hands of the Rev. Dr. Eastburn, Rector of Ascension Church, from Mrs. Lord for the Greek mission $5, for general purposes, 5 00; 10 00.

By the hands of the Rev. Thomas S. Savage, missionary to Africa, from the Persian missionary society in the seminary of Mrs. Wilmer of Virginia, 10 00—From the Persian mission box, in the Episcopal Theological Seminary, of Va., 3 25; 13 25.

By the hands of the Rev. Peter J. Shand, Rector of Trinity Church, Columbia, S. C., being one quarter's offerings of that Church for foreign missions, 43 56.

By the hands of the Rev. R. C. Moore, from a member of St. John's Church, Elizabethtown, N. J, 5 00.

By the hands of the Rev Secretary and General Agent, being the amount of a collection, after an address by him in Trinity Church, Cleveland, Ohio, 123 00.

By the hands of James Swords, Esq., Treasurer of the Domestic Committee, being one half of a collection in Christ Church, New Brunswick, N. J., made for the benefit of missions generally, 17 00.

Whole Amount, $211 81.

Oct. 11, 1836. Henry Cary, *Treasurer*.

PRESS DEPOSITORY,

28 *Ann-street*.

Letters have been received at the N. Y. Prot. Episcopal Press during the week ending October 20th, from the following persons, viz.

Postmaster, Philadelphia—Dr. Geo. Jones—Postmaster, Andover—Right Rev. Bishop Ives—Postmaster, Lockport—Dr. Muhlenberg, *with remit*—James Sunderland—G. M. P. Guest—James Cox—B. M. Brown—John A. Knowles—Seth B. Hunt—A. C. Morgan—Postmaster, University, Va.,—Postmaster, Middletown, Conn.—Rev. C. Chambers.

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GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

DEPOSITORY NO. 28 ANN-STREET.

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} *Committee of Publications and Sales.*

All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent, No. 28 Ann street.

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 63 1-2 Cedar-street.

The following books are always to be had at the depository.

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register—Minute Book—General Class Book—Teachers' Roll Book—Smaller Class Book, stiff covers—Improved Class Book, do.—Alphabet and Reading Cards—Lord's Prayer, on Cards—The Creed—Ten Commandments, First Table, on cards—Second Table, do.—Paraphrases on the Collects.

INSTRUCTION BOOKS.

System of Instruction—Protestant Episcopal Sunday School Book, No. 1—Do. No. 2—Do. No. 3—Questions on do., from No. 1 to 4—First Truths—Catechism No. 1—Do. No. 2—Do. No. 3—Lloyd's do.—Manual of Short Prayers—Catechism No. 4, (by Cuming)—Church Catechism—Church Primer—Sunday School Office of Devotion—Sunday School Psalms and Hymns—Companion to the Book of Common Prayer—Questions on the Collects—Harmony of the Creeds—Scripture Instruction—Duty to God—Collects from the Prayer-book—Epistles and Gospels from the same—Bible Companion, 2 vols. half bound—Questions on the Gospel of St. Matthew—Questions on the Epistles and Gospels, part. 1—Do., part. 2—Questions on the Book of Common Prayer.

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Bible Letters, Basket of Flowers, Bible Illustrations, Bridge's Exposition, Believer's Pocket Companion, Bicktrsteth on the Lord's Prayer, Bickersteth on the Lord's Supper, Claverston, Child's Book on Creation, Child's Book on the Soul, 2 vols., Child's Book on the Atmosphere, Christ our Example, Clergyman's Orphan, Compliment for the Season, Child at Home, Child's Book on Repentance, Child's Book on the Bible, Christian Pattern, Divine Breathings, Dehon on Confirmation, Eastburn's Lectures, Exposition of the New Testament, by Bishop Brownell, Early Rising, Evidences of Christianity, by Uncle Philip, Felix Neff, Fry's Scripture Reader's Guide, Father's Legacy, First of April, Festivals and Fasts, Grandmamma Gilbert, Guide to the Thoughtful, Hannah More's Private Devotions, Herbert Marshall, Holy-day Visit, History of Jonah, How to be Happy, Hall on Infidelity, History of Joseph, History of Virginia, by Uncle Philip, Juvenile Culprit, Juvenile Moralist, Jay's Evening Exercises, Jay's Morning do., Life of St. Paul, Legh Richmond's Domestic Portraiture, Life of Moses, Little Henry and his Bearer, Life of Ferrar, Life of Martin, Listener, 2 vols., Lucy Cary, Lives of the Apostles and Martyrs, Mother at Home, Mary Jones, Margaret White, Memoirs of Oberlin, Nias Boy, Nathan Dickerman, Natural History in Conversations, by Uncle Philip, Natural Philosophy, Nelson's Devotions, Orphan's Choice, Original Poems, Providential Care, Practical Piety, by Hannah More, Polyglot Bible, Rectory of Valehead, Robert Jones, Red Book and Mary Anne, Records of a Good Man's Life, Repentance Explained and Enforced, by Thornton, Religious Souvenir, by Dr. Colton, St. Augustine, or Efficacy of a Mother's Prayers, Slater's Draught of the Original Church, Social Evils, Sancho or the Proverbialist, Simeon on the Liturgy, Scripture Principles, Scripture Lessons, Susan Gray, Scenes in our Parish, Scougal's Life of God in the Soul of Man, Sunday Evening, 3 vols. Scripture Natural History, 2 vols., Tales for Youth, Two Mothers, The American Singing Book, The Heart, Visit for a Week, Villers' Essays, Wielhoskie, Wilberforce Richmond, Well Timed Dream, West on the Resurrection, Young Churchman's Guide, Youth's Book on Natural Theology, Young Ladies' Own Book, Young Ladies' Sunday Book, Young Man's Own Book, Young Man's Sunday Book, Youth Admonished.

EPISCOPAL ACADEMY,

CHESHIRE, CONN.

The subscriber having been recently appointed the Principal of this Institution, gives notice, that it is his intention to commence the Winter term on the first Wednesday of November next. The term will continue twenty two weeks. In this Institution, youth will be fitted for college, for the counting house, or for the other pursuits of business. It may be proper to add, that Cheshire is a remarkably pleasant village, 14 miles distant from New Haven, and twenty seven from Hartford, and that being easy of access, healthy, and free from allurements to vice, it presents many advantages to those parents who wish to send their sons from home, for the purpose of education.

Oct. 20, 1836—3t. Allen C. Morgan.

From the British Magazine.

"How long shall it be to the end of these wonders?"

Do not their souls, who 'neath the altar wait
  Until their second birth,
The gift of patience need, as separate
  From their first friends of earth?
Not that earth's radiance is not all outshone
  By Eden's angel-flame,
But that it knows not yet, the dead has won
  That crown which was his aim.
For, when he left it 't was a twilight scene
  About his silent bier;
A breathless struggle, faith and sight between,
  And hope and sacred fear
Fear startled at his pain and dreary end,
  Hope raised her chalice high;
And the twin-sisters still his shade attend,
  View'd in the mourner's eye.
So day by day from earth for him ascends,
  As steam in summer even,
The speechless intercession of his friends
  Toward the azure heaven.
Ah, dearest, with a word he could dispel
  All questioning, and raise
Our hearts to rapture, whispering all was well,
  And turning prayer to praise.
And other secrets, too, he could declare;
  By patterns all divine
His earthly creed retouching here and there,
  And deep'ning every line.
Dearest, he longs to speak, as I to know,
  And yet we both refrain;
It were not good—a little doubt below,
  And all shall soon be plain.

From the Literary and Theological Review.

CHRONIC LARYNGITIS.

As to the causes of this disease, we do not pretend to be much wiser than our readers. In most cases which have come under our observation, we have thought that we have found an adequate cause, *in exercising the vocal organs disproportionately to the rest of the body.* The system not being strengthened and hardened by suitable exercise, the vocal apparatus, the most delicate and irritable structure in the body, gives way under the excessive task laid upon it. Seamstresses often lose the use of the right hand and arm from the too constant use of the needle; but stone-cutters, who also use the right arm, in a still more laborious employment, rarely, if ever, meet with the same accident; and the reason doubtless is to be found in the different degrees of strength and resistance imparted to the system, by the different species of exercise. We believe, then, that the grand cause of laryngitis in clergymen, *is speaking in too loud a tone, too long at one time, and with too great frequency.* We have heard many a clergyman speaking even in a moderately-sized house as if they imagined themselves to be St. Paul standing on Mars' Hill, or as if their whole audience were consigned to deafness. Some of the Methodist clergy display powers of voice at their camp-meetings, which a commodore might envy in a storm. If the articulation be distinct, it requires far less volume of sound to fill a large church, than is generally supposed; and the loudest speakers are often not understood from inattention to this fact. It is true that the public requires a more animated and impassioned style of speaking than formerly, and no man can aspire to popularity whose eloquence is not of a bold and fervid kind; but the penalty is often a speedy prostration of the physical powers, and, perhaps, an untimely death. The fate of a Summerfield, a Larned, a Henry, a Cornelius, a Griffin, and a host of others, will testify to the truth of this remark. But this style of eloquence is not necessarily destructive to health, and would not prove so, if the discourse were confined within moderate limits, and proper attention paid to exercise, diet, &c. But a harangue of an hour or more, and, perhaps, three times repeated in the course of one day, is sufficient to break down the vocal organs, if not the constitution, of most clergymen, especially when aided by half a dozen evening lectures weekly.

Churches are often constructed with little or no attention to the laws of acoustics. The convenience and health of the preacher are as little consulted as if he were an automaton trumpeter, or Maelzel's chess-player. It is expected that he can "hold forth" in one of these huge structures with as much ease as he can converse in his own parlor. He is literally to "cry aloud, and spare not," and lift up his "voice like a trumpet." This, then, is another cause of the disease under consideration. Again, speaking in damp basements, where there are few or no facilities for ventilation, is another exciting cause of laryngitis. Some suppose that speaking with the head thrown back, thus producing an unnatural tension and contraction of the muscles of the larynx, has an unfavorable effect upon the organs of speech. This is, doubtless, an unnatural position, and more injurious in its consequences than one more easy and less constrained. Preaching when under the influence of a cold, and especially if hoarseness be present, ought by all means to be avoided. This form of laryngitis, it has been contended, is merely symptomatic of dyspepsy, and not of idiopathic affection. This opinion, however, is entirely erroneous and unsupported by proof. It is, however, like every other disease, aggravated by a disordered condition of the digestive organs, and alleviated by remedying the same. Some have attempted to trace this disease to the use of anthracite coal, as its prevalence, they say, was contemporaneous with the general introduction of this species of fuel. It is a sufficient reply to this, to state that it attacks indiscriminately those who do, and those who do not use this article of fuel. We know at least six country clergymen who have labored under this affection, and who have never used anthracite coal at all. Moreover, the disease prevails as extensively in the South, where this coal has never been introduced, as in Philadelphia, New York, or any of the northern States.

The custom of performing funeral services at the grave with the head uncovered, as practised extensively in our large cities, is extremely detrimental to health, and often the apparent exciting cause of laryngitis. Burying grounds are generally damp and unwholesome, and the time of day also, at which funerals are mostly attended, is calculated to give this cause a fatal efficiency.

We have already alluded to exposure to evening air, after the excitement of public exercises, and while, probably, in a state of perspiration, as another frequent cause of clerical disease. We can recollect more than one instance where an attack of acute laryngitis was induced by such exposure, and where the penalty was protracted suffering, terminating in death.

With respect to the treatment of chronic laryngitis, it is not our design to discuss the subject at length, neither is it possible to point out a course which will apply to every individual case. This is a disease, to which the old adage holds pre-eminently true, "An ounce of prevention is worth a pound of cure." We are inclined to believe, in the first place, that absolute rest of the organs is indispensable to a cure; and, in the next place, few cases can be so effectually cured, but that the disease will return by exposure to causes similar to those which produced it. Owing to the extremely delicate structure of the organs concerned, there is as great danger of this result, as there is of putting a delicate musical instrument out of tune, by roughly handling it. Pure air, travelling, and a mild, but nourishing diet, have proved eminently beneficial in most cases that have come under our notice, and we have also found leeching, followed by an issue at the lower part of the neck, afford great relief. An attention to the digestive organs is highly important. Gargles of a demulcent kind may be used to advantage, and also at an advanced stage of the disease, those of a stimulating nature, such as a weak solution of the sulphates of zinc or copper, or what is still better the nitrate of silver, of the strength of six or eight grains to an ounce of water. Some cases have been cured by a residence in a warm climate, and others, by making the tour of Europe. This last is a fashionable prescription, and for the most part a useful one; but the tour of the United States would probably prove as beneficial and less expensive. The body should be well guarded by flannels worn next to the skin, and warm bathing and the flesh-brush are useful auxiliaries. Walking, and riding on horseback, are the best species of exercise, and they should be persevered in till the disease is found to yield. This course will generally prove successful, if commenced before the disease has made much progress. With respect to other diseases to which clergymen are particularly liable, they are to be prevented by avoiding those causes which we have already pointed out. Attention to a few simple rules will generally ensure health, usefulness, personal enjoyment, and long life.

Dr. C. A. Lee.

From the Colonial Churchman.

ST. BARTHOLOMEW'S DAY—24TH AUGUST.

——— Who runs may read!
  By its own light the truth is seen.
And soon this "Israelite indeed"
  Bows down to adore the Nazarene.

Soon did Nathaniel, guileless man,
  At once not shame-faced or afraid,
Own him as God, who so could scan,
  His musing in the lovely shade. KEBLE.

"ST. BARTHOLOMEW'S DAY," is one of those "set apart by the Church in memory of the great heroes of the Christian religion, who were the happy instruments of conveying to the world the knowledge of JESUS CHRIST. Festivals are of ecclesiastical origin, agreeable to Scripture in their general design for the promoting of piety, and consonant to the practice of the primitive Church." Thus far Robert Nelson.

Although the return of this day will have passed before the publication of this humble attempt to put forth the example of Bartholomew, yet I submit it to your editorial supervision, feeling that at no time is it a misplaced duty to seek benefit from the life and doctrine of those who have gone before, in so far as they have followed CHRIST. Nor can it ever be a misspent employment to breathe forth our aspirations in the words of our collect—"O ALMIGHTY GOD, grant *us* grace so to follow thy blessed saints in all virtuous and godly living, that *we* may come to those unspeakable joys which thou hast prepared for those who unfeignedly love thee, through JESUS CHRIST our Lord."

Bartholomew was one of the apostles. (Mark x. 3.) and is supposed to have been he who is called Nathanael in John i. 47.—that "Israelite indeed, in whom was no guile;" full of holy simplicity and uprightness, and free from hypocrisy or deceit. Although our blessed Saviour was in his day "despised and rejected of men," —mean in his condition and companions, yet he readily owned him as the Messiah, and publicly proclaimed Him—"the Son of GOD—the King of Israel."

Bartholomew preached the Gospel in India and the Northern parts of Asia, and proceeding to Armenia, there suffered a most cruel species of martyrdom. As his laborious life had advanced the spread of that Gospel, so his patient and triumphant endurance of sufferings and death, strengthened and confirmed his converse. He was among that noble *army of martyrs* of whom it has been said—"*Quot vulnera hiantia, tot ora laudantia Dei*"—their gaping wounds were mouths praising GOD. O! that at the last day there may be applied, reader, to you and me, as doubtless will be to him, the blessed words of our Saviour, recorded in the gospel of this day —"I appoint unto you a kingdom, as my Father hath appointed unto me." The epistle informs us of the unity by which the apostles assembled "with one accord," were knit together, and of the healing of the sick and vexed, every one. So shall we also be healed if blessed with the sincere faith and ready obedience which distinguished Bartholomew.

He suffered martyrdom A. D. 71, and Eusebius records 250 years afterward, that there was then found in India, an Hebrew copy of the Gospel by St. Matthew, which this saint had left there.

You will also, Messrs. Editors, recognise St. Bartholomew's Day, as remarkable for the massacre by the Papists of upwards of 10,000 Protestants throughout France. The slaughter was so reckless and general that Thuanes compared it to that of "sheep in a market-place." To us such dreadful events are matters not of endurance, but of mere history:—we should therefore, from our hearts, and not merely with our lips, thank GOD for our unmolested "means of grace," and heartily adopt the petition of our morning service, that we be "hurt by no persecutions!"

Permit me, by way of practical application of the former part of this imperfect communication, to add a short prayer for that grace for which he whom our liturgy aims at keeping at this time in special remembrance, was so eminently remarkable.

PRAYER FOR SINCERITY TO GOD AND MAN.

O GOD our heavenly Father, who art the great searcher of hearts, do thou regulate not only my outward acts of duty, but the inward disposition of my soul, and enable me with a pure and contrite heart to serve thee; and let me have at all times and in all places, a respect to thy holy commandments. Teach me, O! LORD, in all my dealings with others, to exercise true simplicity and singleness of heart, and let my outward actions and my words be exactly agreeable to my purposes and intentions. Grant that when the secrets of all hearts shall be discovered at thy dreadful tribunal, I may not be confounded. O! bend *my* will more perfectly to *thine*, and let none of those things which have heretofore subdued me, any longer prove a snare: and let nothing separate me from the sincere love of, and hearty obedience to thee, in CHRIST JESUS, our blessed Lord and Saviour.—Amen.

From the London Weekly Visiter.

THE PRAYER-BOOK AND THE LITTLE BIRD.

"Therefore, thou art inexcusable, O man, whosoever thou art, that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same thing."—*Rom.* ii. 1.

How quick is the eye of man to see, and the heart of man to condemn, the infirmities and faults of his neighbor! and how slow is he to perceive his own defects! We speak of the pride of those around us; of the folly of mankind; and of the neglect of divine things, visible among the multitude, without considering that pride dwells in our hearts; that folly is manifest in our own conduct; and that neglect of divine things is among our own manifold deficiencies.

I was led into this course of reflection by a trifling circumstance, which occurred a short time ago. Whilst standing in a bookseller's shop, talking with the bookseller, a middle-aged woman came in to buy a Prayer-book. The bookseller's young man reached down a number of Prayer-books of different sizes, and spread them on the counter before her, inquiring if she wished one with small print or a large one? "Oh, as to that," replied the woman, "it's no matter at all, for I can't read a letter; but it looks so to be stuck up in church without a Prayer-book before one."

At the moment, I felt shocked at the unblushing manner in which the woman thus acknowledged that she only wanted the Prayer-book to keep up appearances before her fellow-sinners, and the reverence which is due to the high and holy One, the LORD of life and glory, and the godly sincerity which ought to fill the heart of every human being entering into GOD's presence, was altogether lost sight of. I thought the woman had much to answer for, on account of her hollow-hearted profession of religion, and her solemn mockery of GOD's worship.

These reflections, however, soon gave place to others of a yet more painful nature, for I called to remembrance how frequently I myself, with the book of prayer in my hand, bending my knees before the Searcher of all hearts, the Judge of quick and dead, had allowed my eyes to rove abroad, and my imagination to go forth after worldly things. Was not I then equally guilty? The Prayer-book was, in such instances, as useless in my hand as it would be in hers; nay, my fault was the greater, for she could not read, but I could, and I felt the truth come home to my heart. "Thou art inexcusable, O man, whosoever thou art, that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same thing."

Some time ago, while sitting in one of the pews of a country church during divine service, a little bird winged its way in, and perched on one of the brazen chandeliers which hung suspended in the middle aisle.

I was sorry to see how the attention of the congregation was drawn aside from more important pursuits by this trifling circumstance. The Sunday school boys had all a smile on their faces, the white caps, tippets, and mittens of the Sunday school girls were moving to and fro, while their wearers tittered and whispered to each other about the little bird. The folks in the gallery looked down, and the people in the body of the church looked up to the chandelier; the churchwarden, the squire, and the squire's lady, all took their eyes from their books; and once, I thought that the very clergyman himself gave a glance at the little bird perched on the chandelier in the middle aisle. I thought to myself, "How little must the hearts of this congregation be influenced by divine things, when so trifling an occurrence is sufficient to draw them aside from the worship in which they are engaged? What will He who readeth the thoughts of all hearts think of those who, in the midst of their prayers and praises, can be drawn from them by the sight of a little bird! This is a solemn sight, and solemn are the reflections it calls forth."

But though I was so quick to perceive the thoughtless conduct of the Sunday scholars, the unseasonable curiosity of the people in the gallery and the body of the church; the bad example of the churchwarden, the squire, and his lady, and the momentary wandering of the minister; there was one person in the church quite as faulty as any of them, the glancing of whose eye, and the wandering of whose heart I did not observe. No! that one person, culpable as he was, I had altogether overlooked.

The little bird, after twittering for some time on the chandelier, again stretched its wings, and left the church by the same window through which it had entered, and then it was, that looking at MY Prayer-book, I found that a considerable part of the service had been gone through without my having once turned over the leaves of my Prayer-book. I stood self-condemned. Here had I been so prompt to see, and so swift to condemn those around me, while I myself had been committing the very same fault which had called forth my reproaches. GOD is a spirit, and those who enter his courts ought, indeed, to "worship him in spirit and in truth;" yet how seldom do we feel that holy reverence, that awful consciousness of his presence in the sanctuary, which would prevent our eyes and our thoughts from straying from his worship! I learned a lesson from the Prayer-book and the little bird. Reader, learn one also.

From the Boston Recorder.

"CHURCHES—PREACHERS—SMART MEN."

MR. EDITOR,—I hear much said in the churches about smart men—men of talents, great men, powerful preachers, &c., &c.; and this more particularly in reference to candidates for settlement. The questions asked by churches in want of pastors, are not—Is the candidate a good man? sound in the faith? eminently pious, devoted, and active?—but is he a smart man? a man of talents? a popular preacher? This has become universal, from the aristocratic city congregation with its salary of two or three thousand a year, down to the feeble society with its stipend of two or three hundred. Indeed, the feebler the church, the more unwillingness is often manifested to take up with a sound, pious, faithful minister of ordinary talents. This feeling is doing immense mischief, both among the wealthy and feeble congregations; but more especially the latter. I have a few things to say to small churches and feeble congregations on the subject. I am not about to detract an iota from the smart men. Would to GOD all the LORD's prophets were ten times more gifted, provided they were all a little more pious than smart. But then there are evils connected with having one of our present race of smart men, of which feeble churches little dream. Wealthy congregations can afford to bear these evils, perhaps, because they must have great men at all events; though some of them are dying under their popular preachers. But feeble churches should look well to this matter. For,

1. Many who pass for smart men are more showy than sound—more brilliant than deep. They can let off a few sermons and speeches wonderfully well, and their pond is out.

2. Smart men are often more learned than pious, and by their levity, and worldly conformity, and want of spirituality, spoil all their sabbath ministrations.

3. If your preacher is a smart man, very possibly you will be proud of him, and will worship your preacher more than GOD; and then GOD will blast both him and you.

4. If you obtain a smart man, most probably he will be ambitious, and soon think that such talents as he possesses ought not to be confined to such a humble sphere.

5. If your minister is a smart man, and has the reputation of it abroad, then the large churches and colleges will most probably entice him away. He will have *call* upon *call*, till at last he becomes satisfied that the providence of GOD *calls* him to leave. And then,

6. You will find that having once had a smart man, you will not be willing to take up with any thing less than just such a smart man again. These smart, strong men make churches fastidious. I know a small church that is now dying from this cause. It has had one or two smart men, and they have broke away suddenly; and now this church is not willing to take up with any thing *much less than Dr. Beecher.*

7. Many of our smart men (I grieve to say it) do not preach the Gospel plainly, pungently, fully. They sacrifice sound doctrine and faithful dealing to popularity. They wreath the sword of the SPIRIT with so many rhetorical flowers, that it does not "pierce even to the dividing asunder of soul and spirit." This sacrificing at the shrine of popular applause is killing the orthodoxy and piety of many congregations. The poor leave the church because they are not fed. And when GOD's *poor* leave a church for such, *or any other cause,* orthodoxy and piety will soon follow.

8. Smart men make churches fastidious. Like children fed on condiments, they have no relish for sound and wholesome instruction. Their Gospel must come to them through a richer tube. They spurn at the "sincere milk of the word," unless it is dealt out with a silver spoon highly ornamented, and from a silver bowl set round with gems and brilliants. No preacher is popular with them, whose ministrations enlighten their understanding, mortify their vanity, humble their pride, correct their bad tempers, reprove their sloth, exalt their Saviour, and make them forget their preacher in their love and admiration of his Master. But a minister is sure to be very popular with them, respecting whom they can say, "what a fine speaker," "what a fine voice," "what beautiful figures," "what eloquent sentences," "what striking illustrations," "what correct taste," "what powerful reasoning;" in short, "what a charming *man* and preacher he is!!!" Thus the man is loved, praised, and followed, instead of his divine Master. O how some of these smart men, swollen by the breath of human flattery, will shrivel up, when they come before the judgment-seat! Feeble churches, can you afford to have a smart man?

For the Churchman.

HINDOO CRUELTY.

MR. EDITOR,—I cannot believe that many of your readers will peruse the following well authenticated instance of the sanguinary character of Hindooism, without feelings of gratitude for their lot, being placed in a land where the true Gospel shines forth. This narrative affords indeed another inducement to exert ourselves for the success of missions, and in the words of the Church, (used at meetings of Conventions) to implore GOD that "the comfortable Gospel of CHRIST may be truly preached, truly received, and truly followed, *in all places,* to the breaking down the kingdom of sin, Satan, and death." ORION.

"A short time ago, the renowned Fort of Seringapatam was delivered over to the possession of the Rajah of Mysore, by the British. Within this fort was a large building, which, since its occupancy by the British, had been used as a gun-carriage manufactory: formerly it had been a Hindoo temple. The Brahmins wrought powerfully upon the mind of the superstitious prince, in whose hands he is a mere passive slave, declaring, that after the above temple had been polluted so many years by the British, nothing less than human blood could purify it, and which must be that of seven virgins offered in sacrifice! The prince made no objections on humane or moral grounds; but declared its utter impracticability, from the character of Englishmen, and the universally-known benevolence of the British Government.

Blood, however, *human blood, must be poured out,* to appease the long-neglected and insulted gods, and to purify the place for the residence of the god to whom the place had originally been devoted. To accomplish this, and yet to avoid the consequences of incurring the Resident's displeasure, the following scheme was determined on.

Five criminals were under sentence of death or banishment. Two of these were assured that if they humbled themselves before the Rajah when he first entered the temple, such would be his joy on the occasion that their pardon was certain. They went and placed themselves just in front of the idol. The Rajah entered in full state; though almost without attendants, save Brahmins: the poor men, in the usual native manner, joined their hands together, raised them so that the two fore fingers touched their foreheads, and bowed themselves in obeisance; when two peons, (military servants,) concealed for the purpose behind a pillar on each side of the shrine in the dark temple, with a single blow struck off their heads, which rolled ghastly between the sanguinary god and the superstitious Rajah. Thus, when pleasing themselves that *the bitterness of death was past,* and inwardly crying '*Peace, peace,*' *sudden destruction came upon* these victims to *the tender mercies of the wicked,* alike characterized by treachery and cruelty.

The comparative concealment in which so dark a deed was perpetrated, on the acknowledged fear of incurring the displeasure of the British, affords a proof of the benevolence with which the Hindoos have learned to invest the British character; but it affords little indication of the meliorating influence of British rule on the most awful and long-established abominations of idolatry. The other three criminals were openly sent into banishment; and the murder was concealed from the people, by the carefully-spread intelligence that the five had been so disposed of."

For the Churchman.

THE following excellent verses are selected from the "Ladies' Diary," for 1834 one of those works which present all the conveniences of a Pocket-Book, &c. without the useless trash which too frequently enter into the annual memorandum books.

The modest author conceals his or her name.

ORION.

SONNET ON READING BAXTER'S SAINTS' REST.

THANKS be to GOD, in CHRIST there is a rest
  For the believer: starting from the dream
Of guilty life, and by the earnest blest,
  In his swift transit o'er the troubled stream!
Then for the gift celestial; then the prize,
  What angel tongues can justly this extol;
What multiplied eternities suffice
  Its still increasing value to unroll?
If vast the joys, how awful then the loss
  Of such existence bought by Jesus' blood,
When scorching lusts and devils ever toss
  The souls that perish in the sinking flood!
How must reflection's pangs, like glowing dross,
The spirits thrill, which scorned the glorious Cross!

AN INDIAN SUITEE.

As the publication of the following extract from the "Bengal Harbor," of 10th November last may tend to remove the mistaken opinion that the widows in Hindostan *voluntarily* offer themselves for burning with the dead body of their husbands, I submit it to you, Mr. Editor, for insertion in the Churchman. The fact that, in numerous instances, the unfortunate victim of ignorance and error is *murdered,* and not self-sacrificed, may afford some stimulus to the friends of East India missions, of which your periodical is the firm and earnest advocate.

ORION.

"An attempt at a *suttee* took place, last month, outside the walls of Jeypore. I was sketching at the time, and observed a great concourse of people from the town assembled at the Murda Haiha. On inquiry, I found they came there to witness a suttee. The woman placed herself on the pyre. Soon after the flames reached her she jumped off, but was thrown back. She, however, escaped a second time. They again flung her into the fire. She got away a third time. The Jeypore police then interposing, referred the matter to the Rawul, who ordered them not to use any more force. The widow was accordingly released, and afterward took refuge in one of the hospitals. She would otherwise have been turned out of the district. This is but another instance of the many we have heard of, proving the sacrifice to be, in a great number of cases, a deliberate murder on the part of the relatives of the sufferer."

BIBLICAL ILLUSTRATIONS.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt.—*Matthew* vi. 19.

"AT Pondicherry," says Bartolomeo, "I met with an incident which excited my astonishment. I had put my effects into a chest which stood in my apartment, and being one day desirous of taking out a book, in order to amuse myself with reading, as soon as I opened the chest, I discovered in it an innumerable multitude of what are improperly called white ants. The appellation termites, from the Latin systematic name, termes, is better. There are various kinds of them, but only in warm countries, which are all equally destructive, and occasion great devastations, not only in sugar plantations, but also among furniture, and clothes in habitations. When I examined the different articles in the chest, I observed that these little animals had perforated my shirts in a thousand places, and gnawed to pieces my books, my girdle, my amice, and my shoes. They were moving in columns each behind the other; and each carried away in its mouth a fragment of my effects, which were more than half destroyed."—*Bartolomeo* by *Johnson,* p. 13.

In Japan there is a species of ants, in shape, bigness, and other particulars, like our common ones, but white as snow; they will in a very little time pierce through any thing but stone or ore, doing, wherever they come, very great mischief; and no other way has yet been found of keeping them from merchandize, and things of value, but by strewing some salt under and over such articles.—*Modern Universal Hist.*, vol. ix. p. 97.

At Carthagena, in South America, the insect called comegen, damages and destroys the furniture of houses, particularly all kinds of hangings, whether of cloth, linen, silk, gold or silver stuffs, or laces; and, indeed, every thing, except those of solid metal, where its voracity seems to be wearied out by the resistance. It is nothing more than a kind of moth or maggot; and is so small, as to be scarcely visible to the naked eye; but so expeditious in its depredations, that in a very short time it entirely reduces to dust one or more bales of merchandize where it happens to fasten; and without altering the form, perforates it through and through, with a subtilty which is not perceived till it comes to be handled, and then, instead of thick cloth or linen, one finds only small shreds and dust; it will thus destroy all the goods in a warehouse, where it has got a footing, in one night's time.—*Ulloa's Voyage* by *Adams,* vol. i. pp. 67, 68.

The termites, or white ants of Bombay, are so numerous and destructive at Anjengo, that it is difficult to guard against their depredations; in a few hours they will demolish a large chest of books, papers, silk, or cloths, perforating them with a thousand holes; we dare not leave a box on the floor without placing it on glass bottles, which, if kept free from dust, they cannot ascend; this is trifling, when compared with the serious mischief they sometimes occasion, by penetrating the beams of a house, or destroying the timbers in a ship.

These destructive animals advance by myriads to their work, under an arched incrustation of fine sand, tempered with a moisture from their body, which renders the covert way as hard as burnt clay, and effectually conceals them at their insidious employment.

I could mention many curious instances of depredation by the termites; one happened to myself; I left Anjengo, in the rainy season to pass a few weeks with the chief at his country house at Eddova, in a rural and sheltered situation; on my departure I locked up a room containing books, drawings, and a few valuables; as I took the key with me the servant could not enter to clean the furniture; the walls of the room were white-washed, adorned with prints and drawings, in English frames and glasses; returning home in the evening, and taking a cursory view of my cottage by candlelight, I found every thing apparently in the same order as I left it; but on a nearer inspection the next morning, I observed a number of advanced works, in various directions, toward my pictures; the glasses appeared to be uncommonly dull, and the frames covered with dust; on attempting to wipe it off, I was astonished to find the glasses fixed to the wall, not suspended in frames as I left them, but completely surrounded by an incrustation cemented by the white ants; who had actually eat up the deal frames and back boards, and the greater part of the paper, and left the glasses upheld by the incrustation or covered way which they had formed during their depredation. From the flat Dutch bottles, on which the drawers and boxes were placed, not having been wiped during my absence, the ants had ascended the bottles by means of the dust, eat through the bottom of a chest, and made some progress in perforating the books and linen. The chief's lady with whom I had been staying at Eddova, on returning to her apartments in the fort, found, from the same cause, a large chest, in which she had deposited shawls, muslins, and other articles, collected preparatory to her leaving India, entirely destroyed by these voracious insects."

Forbes's Oriental Memoirs.

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* Adopted at the last General Convention as the standard book.

RELIGIOUS SOUVENIR FOR 1838.

VAN NOSTRAND & DWIGHT, No. 146 Nassau-street, beg leave to announce that they have made arrangements for the publication of the Religious Souvenir and Christian Keepsake for 1838, and they have the pleasure of stating that they have engaged the services of Mrs. L. H. Sigourney, as editor. Mrs. Sigourney's name will be sufficient warrant to the public, that the literary character of the work will be of the highest order, and the publishers pledge themselves that the typography and embellishments shall not be surpassed by any thing in this country.

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AND for sale at the Protestant Episcopal Press, No. Ann-street, "A Brief View of the Origin and Results of Episcopacy in the Protestant Episcopal Church in the United States of America," being a discourse delivered in St Luke's Church, New York, on the Sunday after the decease of the Right Rev. William White, D. D., late senior Bishop of said Church. By the Rev. SAMUEL SEABURY.

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